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Why Should a Lutheran Not Join Any Sectarian Church?

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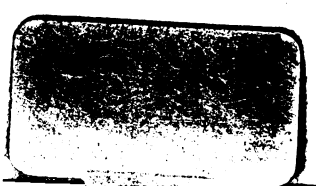

Karl Arndt
At Johns College
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1921

DR. KARL J. R. ARNDT
PROFESSOR OF GERMAN
CLARK UNIVERSITY
WORCESTER, MASS. 01610

Why Should a Lutheran Not Join Any Sectarian Church?

ANSWERED BY

REV. V. W. RICHTER

Read Before and Approved by the Pastoral Conference of Livingston County, Illinois.

MOTTO: Through Thy precepts I get understanding; therefore I hate every false way.---Ps. 119:104.

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PREFACE.

No harm is intended, much less done to you, kind reader, nor to anyone; for we come to you in the spirit of fairness. We are here to show by comparison the various teachings of denominations from their own writings, and compare them with the Scriptural doctrine of the Lutheran Church. The basis for all arguments is, that the Bible in its every word and letter, all Scripture, II. Tim. 3:16, is inspired by God, therefore **not capable of any error.** As such it is above, and cannot be corrected by human tradition, scientific research and human opinion in general. It is not our object to enumerate all heresies ever hatched, nor to note every shade of error within the various church bodies now existing, but to examine on the most generally accepted, and therefore most conspicuous false teachings now in vogue.

We wish distinctly to render a service, not only to those that were reared in the Lutheran faith and wish to guard against "backsliding," but to every earnest seeker after the truth. We are convinced that **only a close and careful investigation** of existing differences in doctrine will satisfy such a person. In fact, we wish to be understood as offering peace, not by setting aside the differences, but by submitting them to the proper court of appeals. And we heartily believe that all those differing from distinctly Lutheran teaching, do not believe that part of their tenets which is not Lutheran, for two reasons: First, because any tenet not based on Scripture cannot be an object of faith. Faith as distinguished from superstition or illusion, grasps a clearly revealed knowledge of Bible facts. Again, because every Christian at heart will **give and ascribe all glory to God** for his salvation, as does the Lutheran Church.

May the good Lord bless these efforts to convince a goodly number of the fact that the Lutheran Church remains in the Word of Christ, where others fail to do so, and that every one is bidden not "to err concerning the faith," I. Tim. 6:20-21, but "to be ready always to give answer to every man that asketh him a reason of the hope that is in him," Peter 3 : 15.

THE AUTHOR.

INTRODUCTORY REMARKS.

It was with a great pleasure and spiritual gain that I have listened to the readings of this work while it was presented at our conference. While at this work, our dear brother, the author, encountered many obstacles and hardships, for a task like he undertook is indeed a very hard one. But we, the members of conference, always encouraged him to brace up, and bid him to proceed. And he did proceed, and splendidly so indeed.

The merit of this book does not need to be any too much propounded by any one, as it speaks for itself. To a sincere Lutheran it will be a true companion throughout life, showing him the **right** and the **wrong**, leading him into the Bible, and pointing him to the straight and narrow path that leads to true Triune God and salvation.

Now, was a book of this kind a necessity? The tendency of our age is to combine all the different Christian denominations—at least the Protestant. Accordingly, some one will say: "What's the use of arousing Christian against Christian? Work together; forget the differences." Now, if all Christians would accept and adopt the true Christrian doctrine, as it is given in the Bible, we would say: Very well, we will work together. But as long as perverted human reason obscures and perverts the true teaching of the Bible, so long we, who have it in its purity, must defend it by live words and writings, and that is what the author does in this book.

Briefly, the book is up to date, very much of need, and it deserves to gain a fast foothold among our American Lutherans, not English only, but among all other tongues. Therefore I asked the author to kindly allow me to translate it into some foreign tongues—specially into Slovak language. He consented, and I will do the translations, for to do so is worth while.

May the good Lord pour his abundant blessing on this, through Jesus Christ our Saviour.

REV. ANDREW CHOVAN,
Editor of Svedok, Official Organ of Slovak Luth. Synod.

The Question is asked, "Why should a Lutheran not join a Sectarian Church?" Here is one answer:

CHAPTER I.

A Lutheran should not join any Sectarian Church, first, because the Lutheran Church is the old original Church.

1. She has the same teachings as were taught by the apostles and prophets. She has **not begun in 1517,** but is the restored old apostolic Church. There were those who indeed founded sects, changing plain Bible truths to suit themselves. Not so Luther. He was the blessed tool in God's hand to clean out of the Church the mess of Roman Catholic heresies, and to restore her to the shape she once had in the time of the apostles. The good that had been left within the Church he therefore retained casting off only that which had been introduced contrary to the Word of God. Nor was he the first one to attempt this. As often as errors had crept in, and had begun to spread, there were some to testify against them. Especially when the Church was most corrupted there were those who tried to reform. But the very ones that tried to lead the Church back to Christ's Word were persecuted. Thus History tells us of a John Hus, a Savonarola, a Wyclef, and others. With an iron hand the Roman Catholics had downed every one that had voiced a protest against their many outrages, until, by the grace of God, through the pen of Luther, Rome's power was overthrown, the Gospel again had its free course, the Word was once more, as of old, preached in its truth and purity.

To show that the Lutheran Church **never aimed to be anything new,** but that her faith is the ancient Christian faith, she numbers among her confessions of faith the three Ecumenic Creeds, the Apostolic, the Nicene and the Athanasian Creed. Thus she professes the same true **Christian teaching** as it has ages ago been drawn up in a

clear, sound reasoning from the Word of God against the perversions of heretics. (Formula of Concord, Decl.) The Lutheran Church, as did the apostolic church, recognizes the written Word of the apostles and prophets as **the only and complete source, standard and rule of all Christian teaching,** she accepts and believes **all** of the Word of God, as did the other, not soliciting the opinion of others. All those that try to persuade her of the contrary she asks, Show me where it is written, and answers them, Thus it is written. To the one as to the other the chief and paramount issue is the doctrine of Christ and of justification, both determine not to know anything save Jesus Christ and Him crucified, I. Cor. 2:2. Both rigidly distinguish the Law from the Gospel, rightly dividing the word of truth, II. Tim. 2:15. Both understand the difference between the old Covenant and the New, between the Old Testament and the New; they are aware that they are no more under tutors and governors, Gal. 4:2, and that now no one may with Scriptural reasons judge them in meat, or in drink, or in respect of a holy day, Col. 2:16. Neither will suffer to be entangled with the yoke of bondage, Gal. 5:1; their ministers must not speak by commandment, II. Cor. 8:8. Both maintain that the kingdom of grace is "not of this world," John 18:36, and that therefore the "weapons of warfare" in the Church "are not carnal," II. Cor 10:4. Both stand that test of all teaching: the "giving all glory to God," Isa. 42:8; Rom. 4:20; and affording to all poor sinners alike the full and undiminished consolation as purchased by Christ and in store for them.

To be consistent, we cannot look upon the Lutheran Church **as being merely on a par** with other visible churches. Any two churches opposing each other cannot both be correct. He who overlooks the differences is insincere. Now, whoever, will but take the trouble of comparing closely the teachings of the Lutheran Church with those of other churches, and has been convinced that, to use the words of Duke William of Bavaria, spoken to Dr. Eck at Augsburg: "the Lutherans are settled in, and others aside, of the Scriptures," he cannot but say that the Lutheran Church is **the only one making good its claim of being the true visible Church.** Or has any one at any time

with sound reasons from the Scriptures proved her to be mistaken? We look for such a one in vain. And now, to be consistent, the Lutheran Church must declare all those to be heretics that are, and insist upon being, aside of the Scriptures. She must keep away from them, "reject them," "avoid them," Tit. 3:10; Rom. 16:17. **We do not say that all, or that only Lutherans will be saved, for** there are many confessing with their mouths only, and again, there are many within other churches that **cling to such remnants of the Word of God as they get, and would drop wrong notions, if given the right kind of instruction; their "eyes would be opened,"** as were those of Cleopas and Luke, ch. 24:31, if the Scriptures are opened to them.

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2. And we will give yet another proof that the Lutheran Church is the old Apostolic Church. Both saw the necessity of and regarded the Lord's command to "give account of our faith," I. Pet. 3:15. They **showed their colors.** There was **no thought of them "bidding God's speed."** II. John 10, **to those and mingling in any form of divine worship with those that did not commit themselves as to what they believed.** It did not matter to the Roman Catholics throughout the Middle Ages just what the people believed, they kept them in ignorance. Next in the course of time to the Athanasian Creed there were no statements of faith amongst the Catholics, nor amongst the many Reformed Churches, but the Lutheran confessions of faith are the oldest. Others followed. Besides, to this day **all churches more or less lose sight of the importance and necessity of statements of faith,** all but the Lutheran Church. Some have confessions, but do not ask any **unqualified subscription** to the same; others consider statements of faith a ballast and a remnant of the dark ages. Strange to say, these same people do not consider the laws of the country a nuisance. If public officers break their oath, or perform their duties according to their own good pleasure, they are forced from office. And should only the Church allow liberties to its officers, to teach and live contrary to her principles and still keep the unfaithful stewards in office? Indeed, the Church has

vastly more important issues at stake than the government has at any time, for she watches for the souls as one that must give account. It may be worthy of note, that the Lutheran Church, because she remains loyal to her statements of faith, has had the largest increase in numbers, 115 per cent, in the last twenty years, according to Dr. Carroll, where others have been at a standstill.

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3. There is still another reason for this loyalty to the confessions of faith. Both the Apostolic Church and the Lutheran Church consider the Bible as a **fixed standard for faith and life for all times to come.** There is **no room, nor necessity, for any improvement** in what the Lord has ordained to be; the word that He has spoken shall judge at the last day, John 12:48. **No new revelations** or teachings are to be expected. Those that do not want to be hemmed in by confessions of faith, so as to develop new thought, these people **expect new thought really not of the Spirit of God, but of their own mind,** for which they **want the liberty of making a religion up to the standard of their own knowledge.** They do not, then, so much fight the symbols or statements of faith as they fight the divine statements of God; instead of enriching their own knowledge from the Scriptures they **replace the teachings of Holy Writ by inventions of their own mind.** And as far as this is permitted, the Church will not be united, but split all the more. The Lutheran Church has always stood for union, as did the old apostolic Church, but this union can only be brought about by "bringing into captivity" our reason under the Word of God, II. Cor. 10:5.

Now this is just what Sectarians fail to do, and, consequently, we have as many other reasons to warn against them as there are Church bodies among them. We will put the various Catholic Church bodies at the head of the list. We ask:

CHAPTER II.

Why should a Lutheran not join any of the Catholic Church bodies?

Introductory Remarks: The rise of the Catholic Churches, particularly that of the Roman Catholic Church, was a gradual one. One of the chief characteristics of the pope and his servants is to rule, in spite of the avowal of the Lord: One is your Master, even Christ, and all ye are brethren, Mat. 23 : 8-10. We see the beginning of tendencies to rule during the time of the apostles, and, at the same time, bitterly fought by them. St. John says concerning a Diotrephes, III. John, v. 9-10: that he, who loveth to have the pre-eminence among them receiveth us not. St. Paul mocks Christians that like to be imposed upon: II. Cor. 11:20 (Ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.) Ask yourself, whether Peter, who bids the elders to feed the flock of God not as being lords over God's heritage, I. Peter 5:3, whether St. Peter was the first pope. These would-be rulers did not, however, have it all their own way, until the old Roman Empire was "taken out of the way." II. Thess. 2:7. It is immaterial, who, after the downfall of that Empire, may be called the first pope; whether it was Boniface III. (607), who first assumed the name "pope," or whether it was Boniface I. (419) who, already at that time stood for all the essential heresies that are now the boast of the papacy. The struggles between bishops and presbyteries and deacons, after the apostles had died, had narrowed down to a struggle between the bishop of Constantinople and the one at Rome, causing a split, and the various bishops at Rome, or popes, through a series of bold lies, in the course of time, gradually, but surely made the Church a slave, and the various governments their footstool. In the papal bull "Unam Sanctam," of the year 1302, it is **decreed that it is necessary for all human creatures to obey the pope,** if they would be saved. Bellarmine, a Roman Catholic cardinal at the time of the Reformation, speaks of eighteen

popes that tried to dethrone kings and princes, and of seventeen kings and emperors, whose power they tried to rob. Indeed, the person pictured, II. Thess. 2 : 3-4-12, is none other than the pope. The history of the Roman Catholic Church is one of a **series of lies** (for inst.: the supremacy of Peter at Rome, that the popes called the general councils, the Pseudo-Clementines, the Promise of Pippin, the Pseudo-Isidorian decrees, counterfeit documents); it is one of religious intolerance and bloodshed (the night of Aug. 24th, 1572, at Paris, the inquisition); its moral life throughout the ages was a disgrace. Still, Rome, although shorn of its political power, has not changed. Cardinal Gibbons said that within the next ten years Rome will dictate the politics of the United States. A Roman Catholic paper, "The Shepherd of the Valley," says: "If Catholics ever gain a numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe." Western Watchman, Dec. 24th, 1908: "We have always defended the persecution of the Huguenots and the Spanish Inquisition." * * * "When she thinks it good to use physical force, the Church will use it." * * * "She gives no bond that such things (persecutions) shall not occur again."

The **Greek Catholic Church** does not recognize, since the split in 1054, the resolutions of councils within the Roman Catholic Church, but is practically the same as the other in teachings. There are three divisions within that Church: one under the rule of the Patriarch of Constantinople, another under the jurisdiction of the Holy Synod at Petersburg, another in Greece.

When Pius IX., on the 18th of July, 1870, in the council assembled at Rome, declared that the Roman pontiff, when in discharge of his duties is infallible, the minority in the council had decided to quit Rome. They did, and the new party, called itself the **Old Catholics**. While few reforms were made, especially at a conference in Bonn, as for inst., recognizing the marriage of the priests as lawful and administering the communion in both kinds, they have not broken away from most of the errors of the Church they left.

The **Armenian Church** is almost identical with the Orthodox Greek Catholic Church in doctrine. A split

had occurred in 451 at Chalcedon, when it was found that the Armenians denied that the Saviour was born of a virgin. There is a reformation now going on in the Armenian Church, and a Reformed Church has arisen, which seeks to ally itself with the Calvinist Churches of Europe and America. In baptism they immerse the child three times, prayers are said for the dead, but they do not believe in purgatory, nor admit of indulgences. They have three degrees of episcopal rank; the archbishops with a patriarch as chief, the bishops and the vartabeds, or doctors of theology. The clergy may marry before ordination, but not after, and a priest's widow is not allowed to remarry.

We will now turn our attention to the leading one of the four, the one whose ambition it is to rob our country of its religious freedom, and which, worse than that, more than any other church, obscures Christ's merits, and therefore is the most dangerous, the Roman Catholic Church.

A Lutheran should not join the Roman Catholic Church for the following reasons:

1. Concerning **The Scriptures the** Roman Catholic Church teaches they are not the only source, nor the only standard for Christian knowledge. To the Scriptures must be added the Apocrypha, traditions and decrees of the popes. The supreme authority in matters of doctrine is the pope.

a. **Quotations:** "The Holy Synod of Trent, in view of the fact that this truth and discipline is contained in the written books and in the unwritten traditions, as accepted from the very mouth of Christ by the apostles or as they have come to us from the self same apostles through the dictation of the Holy Spirit, and delivered to us so to speak from hand to hand, accepts and respects with the same pious affection and reverence all books, both of the Old and the New Testament, * * * and **also these same traditions** pertaining to the faith as well as to the morals * * *" (Translation from the origi-

nal proceedings in Latin at the Council of Trent, 4th session, 1st decree.)

"We teach and define * * * that the Roman Pontiff, when he speaks ex cathedra, that is, when in discharge of his office of Pastor and Doctor of all Christians he defines, in virtue of his supreme apostolic authority, a doctrine of faith or morals to be held by the Universal Church, **is endowed * * * with that infallibility** with which our divine Redeemer willed that the church should be furnished in defining doctrine of faith or morals, and therefore, that such **definitions of the Roman pontiff are irreformable of themselves** and not in virtue of the consent of the church." (Decree of Infallibility, Vatican Council, 1870.)

b. **The Bible to the contrary:** Luke 16 : 29, "They have Moses and the prophets, let them hear them." (No traditions needed.)

Rev. 22:18-19, "If any man **shall add** unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Acts 20 : 27, "I have not shunned to declare unto you **all** the counsel of God."

I. John 1 : 1-3, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; * * * That which we have seen and heard declare we **unto you.**" (It is wrong to say that the apostles gave charge of some points of doctrine to bishops and elders only.) John 12 : 48. The word that I have spoken, the same shall judge him in the last day. (There is no other authority.)

Luke 24:27, "Beginning at Moses, and all the prophets, he expounded unto them in **all the scriptures** the things concerning himself." (The Apocrypha not recognized by Christ as being divinely inspired, nor by the Jews who had collected the Old Testament writings.)

II. Makk. 12:3 ff, speaking of the prayer for the dead, contradicts Hebr. 9:27, ("after death the judgment".) Prov. 11:7, (When a wicked man dieth his expectation shall perish.) Compare also II. Makk. 14:31 ff,

(commending suicide) with Exod. 20:13. (The Apocrypha contradict the inspired Word of God.)

c. **Lutheran Teaching:** Holy Writ the only source and standard of doctrine, and its own interpreter. Epitome of the Formula of Concord: "We believe, teach and confess that the prophetic and apostolic writings both of the Old and of the New Testament are alone the one rule and standard, according to which all teachings and teachers ought to be judged and estimated. Other writings such as those of the church fathers and of later teachers are not to be put on equal footing with the Holy Scriptures, but must be one, and all subjected to the same." Formula of Concord, Part II, Art. VII: "Now there is no one more exact and more competent to interpret the words of Jesus Christ than the same our Lord Jesus Christ Himself, who understands His own words, His own mind and heart the best, and is the wisest and most intelligent in declaring their true meaning."

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2. Concerning the **Image of God** the Roman Catholic Church says that it is merely the free will of man and the mastery of reason over the lusts, and that it was not lost by sin. Original righteousness was not a part of this image, but a supernatural accessory. This we have lost.

a. **Quotations:** "If anyone says that man's free will has been lost and extinct after Adam's fall, or * * * that it is a name without any meaning to it, or even an invention of Satan, carried into the church, let him be anathema (cursed.)" C. of Trent, 6th session, 5th canon.

b. **The Bible to the contrary:** Gen. 1 : 27, "God created man in his own image, in the image of God **created** He him." (Man created with the image of God as a part of Himself.)

Eph. 4:24, "**Put on** the new man, which after God is created in righteousness and true holiness." Compare:

Col. 3:10, "Put on the new man, which **is renewed** in knowledge after the image of him that created him. (The image of God consists in righteousness and holiness and the knowledge of God, and this has been lost by sin.)

c. **Lutheran Teaching:** The divine image consists in blissful knowledge of God, and in perfect righteousness and holiness. (Quest. 117 of Synodical Catechism.)

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3. Concerning **Original Sin** they deny that by it our whole human nature is corrupted. They assert that man's free will is merely weakened, and that he is stripped of righteousness and holiness. Accordingly, evil lust is not sinful; Mary, the mother of Christ is not born in sin. Some sins merit only punishment here in time. Man has a free will after the fall, and power to do good.

a. **Quotations:** "Although in them (Jews and gentiles) the free will has **by no means been destroyed,** but has been lessened and weakened." (C. of Trent, 6th session, 1st canon.)

"As for this covetousness, which the apostle sometimes calls a sin, the Holy Council declares that the Catholic Church has never understood it to be called a sin as being truly and really a sin that the regenerate may commit, but that it is the result of sin and inclines toward it." (C. of Trent, 5th session, 5th canon.)

"This Holy Synod declares that it does not intend to include the holy and immaculate virgin Mary * * *in this decree, in which we speak of original sin." (Same canon as above.)

"If any one says that man's free will, as it is moved and aroused by God, and consenting to God when he calls and stimulates, does not co-operate with him in disposing or preparing himself for the grace of Justification, nor that it can disapprove even though it would wish so, but that as a lifeless thing it does not do anything at all, is unresisting, let him be anathema." (6th session, 4th canon.)

b. **The Bible to the contrary:** Eph. 2 : 1, "You hath he quickened who were dead in tresspasses and sins." (Where there is death, there is not a spark of life.)

I. Cor. 2:14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither **can** he know them, because they are spiritually discerned."

Rom. 8:7, "The carnal mind is enmity against God;

for it is not subject to the law of God, neither indeed **can be.**" (Natural man cannot but rebel against God.)

Rom. 7:7, "I had not known lust, except the law had said, Thou shalt not covet." (Covetousness a sin.)

Deut. 27 : 26, "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." (All sins merit or incur the curse of the law.)

Rom. 3:11-12, "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together **become unprofitable;** there is none that doeth good, no, not one." (No free will; the will inclined towards evil only before conversion.)

Ps. 51:5, "Behold I was shapen in iniquity, and in sin did my mother conceive me. (All persons born in sin, Mary not excepted.)

c. **Lutheran Teaching:** Original sin is that sin which we have inherited from Adam, the total depravity of our whole human nature, which is now deprived of its concreated righteousness, inclined toward all that is evil, and subject to damnation. (Quest. 95 of the Synodical Catechism.)

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4. Concerning **Atonement** the Roman Catholic Church teaches that Christ has rendered satisfaction and borne the penalty for original sin only; for sins committed after baptism and as to their punishment here in time man must himself make satisfaction. Saints are advocates; their merits and man's merits in general are acceptable before God.

a. **Quotations:** "If any one says that all of the punishment, together with the guilt, is forever remitted by God, and that the satisfaction of the penitent is nothing else than the faith through which they grasp the satisfaction rendered by Christ for them, let him be anathema." (14th session, 8th canon.)

If any one says that regarding the temporal punishment no satisfaction is made unto God, in consideration of Christ's merits, by the punishment as inflicted by God and **imposed upon him by the priest,** such as fast-

ing, prayers, alms, or other works of piety, let him be anathema." (Ditto, 13th canon.)

"If anyone says it is an invention that by virtue of the office of the keys, after the eternal punishments are paid for, in most cases there **remains a temporal penalty to be cleared up, let him be anathema.**" (Ditto, 15th canon.)

"The Holy Synod commands unto all bishops * * * that they * * * diligently instruct the faithful foremost of all as to the intercession and the **invocation of the saints,** * * and to teach them * * * that it is good and useful, humbly to call upon them, and, so as to obtain benefits from God, through his Son, Jesus Christ, our Lord, who is our only Redeemer and Saviour, to appeal to their prayers, help and assistance." (25th session, de invocatione sanctorum.)

b. **The Bible to the contrary:** Hebr. 10 : 14, "By one offering he has **perfected forever** them that are sanctified." (All sins atoned for.)

Isa. 53:4-5, "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes **we are healed** * * * v. 6: the Lord hath laid upon him the iniquity of us all * * * v. 8: He was taken from prison and from judgment * * * * for transgression of my people was he stricken." Compare verses 10-12. (Christ made satisfaction for all sins, positively none excepted; and we are justified by his knowledge, v. 11.)

I. John 2:1-2, "If any man sin, **we have an advocate** with the father, Jesus Christ the righteous; and he is **the propitiation for our sins,** and not for ours only, but also for the sins of the whole world." (No need of saints as advocates.)

I. Tim. 2 : 5, "There is one God and **one** mediator between God and man, the man Christ Jesus." (Only one mediator is licensed by God.)

Isa. 63:16, "Doubtless thou art our father, though Abraham is ignorant of us, and Israel acknowledge us

not." (If Abraham and Israel do not hear us, how then, will other saints?)

c. **Lutheran Teaching:** No satisfaction is possible through our own efforts, (Quest. 16 of Christian Questions in the Small Catechism:) Why ought we remember and show His death? Answer: That we may learn to believe that no creature could make satisfaction for our sins but Christ, true God and man; and that we may learn to look with terror at our sins and to regard them as great indeed, and **to find joy and comfort in Him alone,** and thus be saved through such faith.

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5. Concerning **Faith** they say that it is neither knowledge nor a confidence, but a consent to the teachings of the Church, and that faith is not complete without love. Children cannot believe.

a. **Quotations:** "If any one says that the faith which justifies is nothing else than the confidence in the divine mercy, which remits the sins for Christ's sake, or that it is this confidence alone, through which we are justified, let him be anathema." (6th session, 12th canon.) Roman Catechism I., 1, 1, faith only a consent.

"**If not hope and charity are added to faith,** it neither unites perfectly with Christ, nor does it make one a live member of the body of Christ." (Ditto, 7th canon.)

"If any one says * * * that it is better not to baptize the children, then to baptize them upon only the faith of the Church, since **they do not actually believe,** let him be anathema." (7th session, 13th canon.)

b. **The Bible to the contrary:** Rom. 10-14, "How shall they **believe in him of whom they have not heard?** and how shall they hear without a preacher?"

Hebr. 11:1, "Faith is the substance of things hoped for, the evidence of things not seen."

Job 19 : 25, "I know that my Redeemer liveth." (Confidence.)

Gal. 5:6, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." **(Love is not a part of faith, but a fruit of it.)**

Rom. 4 : 5, "To him that worketh not, but believeth

on him that **justifieth the ungodly,** his faith is counted for righteousness." (In faith as it justifies, man's efforts in good works are not considered."

Matt. 18 : 6, "These little ones which believe in me." (Children believe.)

c. **Lutheran Teaching:** Faith is to know and accept as true what the Scriptures say of God, and with firm confidence to trust and rely in God. (Quest. 117 of Syn. Catech.) Little children also can believe. (Quest. 280 of S. C.)

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6. Concerning the **Act of Justification,** the chief and central doctrine of Holy Writ, the Roman Catholic Church calls this act of God **not a judicial one,** a court proceeding, but a **physical act.** God **steeps his grace** into him who makes himself worthy of it. God does not count the righteousness of Christ unto him, nor does He forgive sin, but **destroys it piecemeal.** After the guilt and the eternal punishments are remitted unto the believer, he must pay the temporal penances; however, indulgences may be dispensed to him from the treasures of the Church.

a. **Quotations:** "The only formal cause, for which one that is justified is and is called truly righteous, is the righteousness of God, not the one according to which He Himself is righteous, but the one according to which He makes us righteous, through which we * * * are truly called and are righteous, in that we **take up into ourselves** the righteousness; each one according to the measure which the Holy Spirit imparts to the individuals, to His good pleasure, and **according to each one's disposition** and co-operation. For, although no one can be righteous save he unto whom the merits of the sufferings of our Lord Jesus Christ have been communicated, still this takes place in the justification of the ungodly, since by the means of His most holy Passion the love of God is **spread out** (diffunditur) in the hearts of those that are justified and also is fixed (inhaeret) there." (6th session, 4th and 7th canon.)

"The Holy Synod * * * condemns those with an anathema that call them (the indulgences) useless, or de-

ny that the Church has the power to give them." (25th session, decr. de indulg.)

b. **The Bible to the contrary:** Ps. 130 : 3-4, "If thou, Lord, shouldst **mark** iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." (In justification sin is not destroyed, but covered, not counted. Compare the next.

Ps. 32:1-2, "Blessed is he whose transgression is forgiven, whose sin is **covered.** Blessed is the man unto whom the Lord **imputeth** not iniquity."

Rom. 8 : 33-34, "Who shall **lay anything to the charge** of God's elect? It is God that justifieth. Who is he that **condemneth?** It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also **maketh intercession** for us. **(A court in full session,** the judge, the accusation and the defendant, the advocate or lawyer, and the acquittal.)

I. John 1 : 8-9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (Holy Writ knows nothing of destroying sin and a pouring in of righteousness. Sin is done away with, not that it does not exist any more, but that it does not harm. God alone justifies; man does no more towards his acquittal than any convicted scoundrel can do.)

Rom. 8 : 1, "There is, therefore, now no condemnation to them which are in Christ Jesus." (Where there is no more guilt, there is no more punishment.)

Isa. 55 : 1, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk **without money and without price."** (The doctrine of indulgences and man's own penance for sins are both a downright mockery

c. **Lutheran Teaching:** God does not impute man's sins unto them, or, in other words, He declares sinners righteous. (S. C. Quest. 196, Augsburg Confession, Art. IV.) "Furthermore it is taught that we cannot obtain remission of sins and righteousness before God by our virtues, merits, and good works, but that we

receive remission of sins and are made righteous before God by **Grace**, for Christ's sake through faith, inasmuch as we believe that Christ has suffered for us and that for His sake the sins are remitted, and righteousness and eternal life given unto us.

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7. Concerning the **prompting cause** they teach that we are justified not by faith alone; works are necessary, both for preparing and increasing the process of justification. This may increase according to one's own preparation and co-operation.

a. **Quotations:** "If any one says that the ungodly is justified by faith alone, meaning to say that **nothing else is required towards grasping the grace of justification**, and that it is in no wise necessary that through exercising his will he be prepared and disposed, let him be anathema." (6th session, 9th canon.)

"If any one says that man is acquitted of sins and declared righteous, **because he surely believes himself acquitted and justified, or that no one is indeed justified save he who believes himself justified, and that through this faith alone absolution and justification takes effect, let him be anathema.**" (Ditto, 14th canon.)

Compare first quotation of paragraph 6. They call justification a continuous and growing process.

b. **The Bible to the contrary:** Rom. 3 : 28, "Therefore we conclude that a man is justified by faith without the deeds of the law."

Rom. 4 : 5, **See p. 17,** (Justification not increasing, but in itself an accomplished act, like any other legal acquittal.)

II. Thess. 1 : 3, "We are bound to thank God always for you, brethren, as is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." (Not justification, but faith and sanctification continue and increase.)

c. **Lutheran Teaching:** We confess that we receive forgiveness of sins and are justified before God, not by our works, but by grace, for Christ's sake, through faith. (S. C. Quest. 198. The measure of justification the same

to all.) Apology, Art. De Justificatione: The word "by grace" excludes merits and all works. And by saying, "Faith alone justifies," we do not exclude the Gospel nor the Sacraments, as though they be in vain, on the contrary, by it we exclude our merits.

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8. Concerning the **Certainty of Justification** the Roman Catholic Church says that no Christian can be certain of the forgiveness of sins, and of the Grace of God, but **must remain in doubt.** See concluding remarks on this Church.

a. **Quotations:** 'As no pious person ought to doubt about God's mercy, the merits of Christ, and the power and effect of the Sacraments, just so one can, when reflecting upon his own weakness and indisposition, well fear and be anxious for his grace, since **no one can know** in spite of an assured faith, which cannot contain anything wrong, **whether or not he has received the grace of God.**" (6th session, 9th canon.)

b. **The Bible to the contrary:** By whom also **we have access by faith into this grace** wherein we stand, and rejoice in hope of the glory of God.

Eph. 3 : 12, "In whom we have **boldness** and access with **confidence by the faith of him.**"

Rom. 4 : 20-22. "He (Abraham) **staggered not** at the promise of God through unbelief, but was strong in faith, giving glory to God. And being **fully persuaded** that, what he had promised, he was able also to perform. And therefore it was imputed unto him for righteousness." (To doubt whether or not we have the grace of God, and the forgiveness of sins, is to doubt God's works, and therefore unbelief.)

c. **Lutheran Teaching:** Every believer can and should be sure of the forgiveness of sins, because God's promise is sure. (S. C. Quest. 199.)

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9. **Concerning Repentance** they say it is the second Sacrament in order after Baptism, to forgive sins. The first plank failing, it is the **second one after shipwreck.** Not faith, but contrition, auricular confession of all sins before the priest and penance are essentials of repent-

ance. Contrition is not a troubled conscience, but a pain brought on spontaneously and having merit. This must be coupled with a resolution to amend the life. Repentance is another from that required in the Old Testament.

a. **Quotations:** "If any one confounding the Sacraments says that Baptism is the same as the Sacrament of Penance, as though these two sacraments are not distinguished from another, and that thus penance cannot properly be called the second plank after shipwreck, let him be anathema." (14th session, 2nd canon.)

"If any one denies that in penance three acts are required towards the complete and perfect forgiveness of sins, that is: contrition, confession and satisfaction * * * or says there are only two parts to repentance: alarm excited by the knowledge of sins, and faith as it takes its existence from the Gospel, or the absolution, by which faith one believes that through Christ his sins are forgiven, let him be anathema." (Ditto, 4th canon.)

"If any man says that that contrition which is brought on (paratur) by discussing, collecting and detesting sin * * * is no true and helpful grief, nor prepares for grace, but makes man a hypocrite and a greater sinner; again, that this grief is forced and not free and voluntary, let him be accursed." (Ditto, 5th canon.)

"Still, penance was no sacrament before the coming of Christ, nor is it this even after the coming of Christ for anybody before baptism. The Lord has, however, instituted this sacrament, when, after he had risen from the dead, he breathed on them, etc." (Ditto, 1st canon.)

b. **The Bible to the contrary:** Isa. 54 : 10, "The mountains shall depart, and the hills be removed, but **my kindness shall not depart** from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Covenant of baptism not broken on God's part, therefore **no second plank necessary.**)

Rev. 2 : 5, "Remember therefore **from whence thou art fallen,** and repent, and do the first works." (Repentance is return to the covenant of baptism.)

Hebr. 11 : 6, "Without faith it is impossible to please God." (Nor does repentance without faith.)

Ps. 51 : 17, "The sacrifices of God are a broken spirit,

a broken and a contrite heart, O God, thou wilt not despise." Compare:

Rom. 4 : 15, "The law worketh wrath."

Rom. 3 : 20, "By the law is the knowledge of sin." (It is the law that crushes and breaks; as long as one has not found out to his alarm, that he is a lost and condemned creature, and has not come to faith, he is still a "child of wrath." Eph. 2 : 3.

Jer. 31 : 18-19, "Turn thou me, and I shall be turned, for thou art the Lord my God. Surely **after that I was turned,** I repented, and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." (God works the godly sorrow which is always coupled with a trust in Christ's merits.)

Ps. 32 : 4, "For day and night **thy hand** was heavy upon me." (Contrition is not brought about by man, but by God within man. What is voluntarily brought on by man, is not genuine.)

Matt. 11 : 28, "**Come** unto **me,** all ye that labor and are heavy laden, and I will give you rest." (Here the parts of repentance are side by side; the great fear of God's wrath and damnation, on account of sin, and faith, the coming to Christ.)

Ps. 19 : 12, "Who can understand his errors? Cleanse thou me from **secret faults.**" (It is not possible nor necessary to confess unto the priest all sins.)

Acts 10 : 43, "To him give **all the prophets witness,** that through his name whosoever believeth in him shall receive remission of sins." (The repentance required is the same at all times.)

c. **Lutheran Teaching:** Conversion, or regeneration, is the act of God that works repentance. In conversion, God, and God alone, brings about that instant change, whereby, through the Gospel, a sinner is transferred from a state of sin and wrath and spiritual death, in which by nature of all men are, into a state of sorrowing over and hating sin for God's sake and, at the same time, knowing Jesus as one's Saviour, trusting and believing, rejoicing and taking comfort in Him. (S. C. Quest. 178.) True contrition, that is, the godly sorrow

(II. Cor. 7 : 10) over sin, is not possible without faith, nor faith without true contrition. Peter's sorrow, a godly one, because by the grace of God he had returned to faith in Christ, the sorrow of Cain and Judas Ischariot was a worldly one, because in their despair they rejected their Savious. Compare the remarks after the Bible passages under this heading.

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10. Concerning **Good Works** the Roman Catholic Church teaches: they are performed with or without God's command, according to self-appointed worship and the precepts of the church, and according to the advices given in the Gospel; not all works of the unregenerate are sinful:

Also, that the righteous may perform perfect works, one who observes the counsels of the Gospel, **as of a new law**, does superabundant works (more than necessary) which may benefit others.

They are **necessary to salvation;** a Christian may through them render satisfaction and merit eternal life.

a. **Quotations:** "If any one says that all works which have been done before justification, in whatsoever way they were done, are really sin, and deserve the wrath of God, or the more one strives to **make himself fit for grace**, the greater sin does he commit, let him be anathema." (6th session, 7th canon.)

"If any one says that the justified and in every which way perfect man need not heed or observe the commandments of God and the Church, but is required simply to believe, as though the Gospel is only a simple and unconditional promise of eternal life, **without the condition to observe the laws**, let him be anathema." (Ditto, 20th canon.)

"If any one says that it is impossible for a person that is already justified and under the Grace of God, to observe the commandments of God, let him be anathema." (Ditto, 18th canon.)

"If any one says that the good works of the justified are the gifts of God in such a way that they are **not at the same time the good merits of the justified**, and do not merit the increase of grace and eternal life * * * let

him be anathema." (Ditto, 32nd canon.)

"One can give satisfaction for another and do more works than are necessary," see Roman Catechism II., 5, quest. 67.

b. **The Bible to the contrary:** Eph. 2 : 1-3, "And you hath he quickened, who were **dead in trespasses and sins,** wherein in time past **ye walked according to the course of this world,** according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh." (All works of the unbelievers are done unto Satan; they are disobedience, and therefore sinful.)

Col. 2 : 20-22, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances, (Touch not, taste not, handle not, which all are to perish with the using;) after the commandments and doctrines of men?" (The church cannot demand obedience to any church ordinance.)

Luke 17 : 10, "So likewise, ye, when ye shall have done all those things which are commanded you, say: We are **unprofitable servants,** we have done that which was our duty to do." (Nothing more.)

Matt. 19 : 20-21, * * * "All these things have I kept from my youth up, what lack I yet? Jesus said unto him, If **thou will be perfect,** go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (No one can do perfect works)

Eph. 2 : 10, "We are his workmanship, **created** in Christ Jesus **unto good works,** which God hath before ordained that we should walk in them." (Works are not prescribed by man, nor by the church, but by God.)

Rom. 3 : 28, "Therefore we conclude that a man is justified by faith **without the deeds of the law.**" (Works not needed towards salvation.)

Matt. 19 : 20-21, "All these things have I kept from my youth up, what lack I yet? Jesus said unto him, If **thou will be perfect,** go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

c. **Lutheran Teaching:** A good work is, whatever a child of God does, speaks, or thinks, in faith, according to the ten commandments, for the glory of God and the benefit of his neighbor. Since the fall natural man cannot keep the law of God at all, and even the regenerate can keep it but imperfectly. (Quest. 180 and 90 of S. C.; Augsburg Conf., Art. XX.) "Without faith and without Christ human nature and ability is much too weak to do good works, to call upon God, to have patience in suffering, to love the neighbor, to be diligent in the discharge of duty, to obey, to shun evil lusts."

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11. Concerning **Prayer** they say: Angels and deceased saints, especially Mary, should be called upon; pictures and relics of saints (such as Christ's manger, no less than twenty seamless robes of Christ, twenty different bodies of John the Baptist, eighteen of St. Paul, sixty fingers of St. Jerome, seven hundred thorns from the sacred crown, etc.) should be venerated or worshipped. Prayers should be offered for the dead.

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a. **Quotations:** See **p. 16** as to the invocation of saints.

The prayers which are offered for the dead, in order to free them from purgatory, are taken from the teachings of the apostles. (Roman Cat. IV. 5, Quest. 4.)

b. **The Bible to the contrary:** Matth. 4 : 10, "Thou shalt worship the Lord thy God, and **him only shalt thou serve.**" Compare Bible passages **p. 16.**

II. Makk. 12 : 43 contradicts Hebr. 9 : 27 and others. See p. 12.

c. To worship relics and many other practices of the Roman Catholic Church are **distinctly heathenish.** Buddha's teeth, nails, bones are worshipped, and, of course, work "miracles;" the Hindus believe in the soul-cleansing power of water, much as the Romanists believe in their Holy Water; Persians and Hindus have purgatories; Mohammedans use rosaries. At Lhassa the Buddhists have had an infallible Dalai Lama for many centuries,

just as the papists have an infallible pope. (Theol. Quarterly, Oct. 1911, p. 211, and the following.)

d. **Lutheran Teaching:** We should pray only to the true God, Father, Son and Holy Ghost, since to Him alone such honor is due and He alone is able and willing to hear our prayers. We should pray for ourselves, and for all other men; but not for the dead. (Quest. 210 and 214, S. C., Augsburg Confession, Art. XXI.) By the Scriptures no one can prove that saints are to be adored or that they are to be called upon for help.

12. Concerning **Holy Communion** the Roman Catholic Church claims it shall be administered under the form of bread only; bread and wine are changed into Christ's body and blood; the consecrated host, even when not in use in Communion, is Christ's body and should be stored and worshipped; the chief benefit of the Lord's Supper is not the remission of sins; besides, minor sins only are thereby forgiven. It bestows grace also without faith of him who receives. Christ is time and again offered as a sacrifice for the living and the dead. (Mass.)

a. **Quotations:** "If any one says that the Holy Catholic Church has not been induced by good reasons * * * to give to the laymen and to those of the clergy not holding masses the Communion only under the form of bread, * * * let him be anathema." (21st session, 2nd canon. Compare 1st and 3rd canon.)

"If anyone says that in the holy sacraments of the Eucharist there still remains the substance of bread and wine together with the body and blood of the Lord Jesus Christ, and denies that wonderful and singular **change of the entire substance of the bread into the body**, and of the entire substance of the wine into the blood, * * *let him be anathema." **(Transsubstantiation,** 13th session, 2nd canon.)

"If any one says that after consecration the body and blood of our Lord Jesus Christ is not present in the wonderful sacrament of the Eucharist, but **only in the act of taking it, not before and not after,** and that the true body of the Lord does not remain in the hosts * * * * let him be anathema." (Ditto, 4th canon. Compare 7th canon.)

"The Holy Synod also declares that for a pious * * * reason that custom has been introduced, that once a year on a festival * * * this Sacrament be observed in such a manner that it is carried about reverently * * *through the streets and public places." (5th canon.) There is no reason to doubt, why all faithful Christians * * * should not show the worship, as is due unto God, unto this holy Sacrament." (Ditto.)

"If anyone says either that the remission of sins is the chief benefit of the most holy Eucharist, or that no other results issue from it, let him be anathema." (Ditto 5th canon.)

By the Eucharist minor sins are remitted. (Rom. Catech. II. 4, quest. 50).

"If any one says that through these sacraments of the new covenant (novae legis) grace is not bestowed just because the work is done (ex opere operato), but that the faith in the divine promise is sufficient to receive grace, let him be anathema." (7th session, 8th canon.)

"If any one says that **the Mass is** only an offering of praise and thanks, or merely a remembrance of the sacrifice rendered on the cross, not, however, an atoning sacrifice, or that it benefits only him who uses it, and that it **must not be offered for the living and the dead, for sins, penalties, penances and other needs**, let him be anathema." (22nd session, 3rd canon.)

b. **The Bible to the contrary:** Mark 14 : 23, "And they **all** drank it." All apostles received the Lord's Supper as disciples. **They were not priests conducting masses.** To the same that He says: Eat, to the very same He also says: Drink. Why should the priests drink for all?

Gal. 3 : 15, "I speak after the manner of men: Though it be but a man's covenant, yet **if it be confirmed, no man disannulleth**, or addeth thereto." Compare John 10 : 35. The Scripture cannot be broken. (It is a sin to change Christ's institution.)

I. Cor. 10 : 16, "The cup of blessing which we bless, is it not the **communion** of the blood of Christ. The bread which we break is it not the **communion** of the body of Christ?" (A communion or company consists of at least two. Christ has but once taken flesh and blood into

himself from the Virgin Mary. His body and blood is **not prepared by the priest** from bread and wine.)

Matth. 26 : 26-27, "Take, eat, drink." (No storing of bread, or carrying about.)

I. Cor. 10 : 16, see above. (St. Paul speaks of bread and wine being ever present before, during, and after consecration. Whoever, then, does not worship Christ only, but also bread and wine, the "Creator and the creature," Rom. 1 : 25, commits idolatry.)

Matth. 26 : 28, "This is my blood of the new testament, which is shed for many for the remission of sins."

I. Cor. 11 : 27-29, "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (The one "damning sin," Mark 16 : 16, that also makes one unworthy in Communion, is unbelief. The words "For you" require all hearts to believe.)

Hebr. 10 : 11-12, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered **one** sacrifice for sins for ever sat down on the right hand of God."

Hebr. 9 : 22, "Without shedding of blood is no remission." Compare verses 27 and 28. (No sacrifices to be made at all since Christ's sacrifice, **much less for the dead.**)

c. Processions with the host, the unbloody sacrifice, and transsubstantiation (see above) are also **heathenish,** Apuleius, a Roman heathen, describes the countless wax tapers and torches, * * * the priests with tonsured heads carrying the relics of the omnipotent gods * * * then one bearing the shrine wherein are inclosed the holy mysteries. Compare Isa. 44 : 15-17. In earliest heathen Rome neither images nor sacrifices of animals were permitted, only cakes of fine wheaten flour, called the unbloody sacrifice. At the end of the service the priest dismissed the congregation by loudly saying: Ite, missa est. "Was any man ever so mad as to take that which he feeds

on for a God?" asks Cicero. Not in Rome at this time, but in papal Rome. **Either the priest makes God, and then sacrifices Him, or else all servants of the pope worship a bit of bread.** Choose. (Theol. Quart. April, 1912.)

d. The notion that Romanists have concerning **Sacraments** in general, is wrong. Sacraments are actions instituted by God, in which He forgives sin. They also say that; but neither confirmation, nor matrimony, nor the unction of the sick, nor ordination have the promise of forgiveness of sins; and repentance is not strictly a sacrament, because there are no outward means, as water in baptism, and bread and wine in Holy Communion.

For the **sprinkling of water** on bells, altars, etc., there is neither command nor promise in Holy Writ; it is therefore abusing and aping the ordinances of God in Holy Baptism. Any rite then, that lacks the command and promise of God, but for which supernatural results are alleged, is both taking the name of the Lord in vain, Exod. 20 : 7, and "after the working of Satan with all power and signs and lying wonders." II. Thess. 2 : 9.

e. **Lutheran Teaching:** "The Lord's Supper is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." (Small Catechism.) Bread and wine are not changed, but remain; they are not to be used for adoration, nor as an unbloody sacrifice for the sins of the living and the dead. (S. C. Quest. 328 and 329.) Only he receives the benefit "who believes the word of promise: Given and shed for you for the remission of sins." (The Sacrament of the Altar; Small Catechism.)

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13. Concerning **Marriage** the Romanists say, priests are not allowed to marry. Mixed marriages are allowed only when solemnized by a priest. The consent of the parents not necessary; the church has a right to disregard the forbidden blood relations, and to establish others. Divorce is not permitted, the innocent party not allowed to marry.

a. **Quotations:** "Although those are justly to be condemned that falsely declare that marriages contract-

ed without the consent of the parents are void * * etc." (24th session, 1st canon.)

"If anyone says that those degrees of blood relations and affinity only, which are given in Leviticus (ch. 18) can prevent the marriage about to be contracted, and disannul those that are contracted, and **that the church cannot, in some of them dispense of, or make a rule** * * * let him be anathema." (Ditto, 3rd canon.)

"If any one says that the Church is mistaken, when she has taught and teaches that, after the adultery of one part, the marriage bond cannot be dissolved, and that none of the two, not even the innocent party, who has not given any cause for adultery, can remarry as long as the other party lives * * * let him be anathema." (Ditto, 7th canon.)

a. In the promise that Protestants must subscribe to when marrying a Catholic, also the following is given: "I, the undersigned * * * do promise * * * that **all the children born of my marriage with * * * shall be baptized and educated in the Catholic religion** * * * I also promise that in the solemnization of my marriage there shall be only the Catholic ceremony." **(Quoted in Lehre und Wehre,** 1910, p. 374.)

b. **The Bible to the contrary:** Col. 3 : 20, "Children obey your parents in all things, for this is well pleasing unto the Lord."

I. Cor. 7 : 38, He that **giveth her** in marriage, doth well." (It is the privilege of the parents to give their children in marriage.)

Mark 7 : 13, "Making the word of God of none effect through your tradition, which you have delivered." (This as to divine marriage laws, Lev. 18 : 1-30, and marriage by priest.)

I. Cor. 7 : 15, "If the unbelieving depart, let him depart. A brother or sister is **not under bondage** in such cases." (If divorce is permitted in the case of malicious desertion, it is also allowed in the case of adultery.)

I. Tim. 3 : 2-4: "A bishop, then, must be blameless, the husband of one wife * * * One that ruleth well his own house, having **his children** in subjection with all gravity." (For if a man know not how to rule **his own**

house, how shall he take care of the Church of God?)

I. Cor. 9 : 5, "Have we not power to lead about a sister, **a wife,** as well as other apostles?"

c. **Lutheran Teaching:** Marriage not forbidden to the clergy; the consent of the parents necessary. In a case of adultery or malicious desertion the innocent party may be granted a divorce, and may remarry. (Smalcald Art., of the power, etc., 78.) "As wrong as it is to forbid the marriage of cousins, just as wrong it is to prohibit the innocent party from remarrying after a divorce. Also that all clandestine and fraudulent marriages as contracted without previous knowledge and consent of the parents should be valid and legal. Likewise celibacy is wrong."

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14. Concerning a **Purgatory,** they claim that the souls of the righteous which have not completed their penance, must finish their sentence in purgatory, and therein be cleansed, before they can enter heaven. The more the living do for them, the sooner they are saved from it.

a. **Quotations:** The Creed of Pope Pius IV. says: "I constantly hold that there is a purgatory, that the souls therein detained are assisted by the suffrages of the faithful."

As to the Place: Eckius will have it to be at the bottom of the sea, some will have it in Mount Etna, and Bernardus de Bustis in a hill in Ireland.

As to the **torments:** Sir Thomas More will have them to be only by fire; but Fisher, his fellow-sufferer, by fire and water.

As to the **executioners:** Bishop Fisher will have them to be holy angels, but Sir Thomas More to be the very devils.

As to the **sins:** some will have them to be venial (pardonable) only, others say, mortal too.

As to the **time:** Dionysius the Carthusian extends it to the end of the world, whilst Dominicus a Soto limits it to ten years, and others make it depend upon the number of masses done on their behalf, or if the pope would but speak the word.

Compare the Purgatory of St. Patrick in O'Sulli-

van's Catholic History of Ireland. (Theol. Quarterly, Oct., 1911, p. 213 and 214.)

b. **The Bible to the contrary:** Luke 23 : 43, "Verily I say unto thee: **To-day** thou shalt be with me in paradise."

Luke 16 : 22-23, "The beggar died, and was carried by the angels into Abraham's bosom; the rich also died, and was buried. And **in hell** he lift up his eyes, being in torments * * * " Compare v. 26: "Beside all this, between us and you there is a great gulf fixed; so that **they which would pass from hence to you CANNOT;** neither can they pass to us, that would come from thence." (Holy Writ knows of no purgatory.) Compare Prov. 11 : 7; see p. 11; John 9 : 4, "The night cometh when no man can work." (No chance to atone for sins after death.)

I. Peter 1 : 6-7, "Though **now** for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found with praise and honor and glory at the appearing of Jesus Christ." (Christians are cleansed in this life.)

c. Compare this belief of the **heathen:** In Virgil's Aeneid Anchises explains to Aeneas how souls are purified in purgatory. At the entrance to their temples the Buddhists have pictures showing people suffering the torments of hell, whither all must go for a time to be purified, unless one's "merit" is greater than one's sin. If the price is paid, the priest arranges a speedy passage from hell to heaven, or even direct entrance to heaven, without the purgatory. (Theology Quarterly, Oct., 1911.)

d. **Lutheran Teaching:** The souls enter either heaven or hell immediately after death. Smalcald Art., Part II., Art. 11-12: "Purgatory with all its pomp, display, and traffic is to be thought of purely as a hallucination of the devil. For it is also against that chief article, that Christ alone, and not the work of man, should help the souls. Besides, nothing is enjoined upon nor commanded unto us regarding the dead."

15. Concerning the **Church** they teach, that it is the sum-total of all those, good or bad, that are ruled by the pope, without it there is no salvation. It is one, holy, Catholic, (general) and Apostolic, and cannot be mistaken.

The apostles received all authority in the church from Christ, and passed it on to their successors, the bishops. These and not laymen should call officers of the church. The difference in the church officers and their rank and file is not of human, but of divine right.

Only divines are priests; they only may forgive sins. Auricular confession is necessary to determine the measure of penances.

a. **Quotations**: Roman Catech. 1, 10, Quest. 7 and 8: "Three kinds of people excluded from the church, unbelievers, heretics, and backsliders * * * Of the rest it cannot be doubted that they belong to the church, though they be wicked and licentious."

See decree of infallibility, p. 12.

Pope Pius IX. in his invitation, "To all Protestants and Non-Catholics," declares: "No one can deny or doubt that Jesus Christ Himself * * * built His Church in this world on Peter." (Theol. Quarterly, Jan., 1910, p. 23.)

"All who are in the Church, Apostles included, are built on Peter; all who are in the Church are fed, are strengthened by Peter. Peter rules and governs, he is the sovereign * * * The Pope is Monarch of the Church * * * The Pope is the Vicar of Christ." Archbishop John Ireland, North American Review, Jan., 1908, pp. 11, 13.

"If any one says that the bishops are not superior to priests, or that they have not the power to confirm or ordain, or that they have their power in common with the priests, or that the rites performed by them without the consent or call of the people or the government are not legitimate * * * let him be anathema." (23d session, 7th canon.)

"If any one says there is no hierarchy in the Catholic Church by divine institution, consisting of bishops, priests, and deacons, let him be anathema." (Ditto, 6th canon.)

"If any one says there is no visible and external priesthood in the New Testament, or that there is no (special)

power to consecrate and offer the body and blood of the Lord * * * let him be anathema." (Ditto, 1st canon.)

"As to the administrator of this Sacrament the Holy Council declares that all those doctrines are false and contrary to the truth of the Gospel, which in a harmful way, extend the office of the keys beyond the bishops and priests to any other person, assuming as they do that the words of the Lord, John 20 : 23, Matth. 18 : 18, are spoken without distinction and in general * * * to all believers in Christ in such a way, that every one has the power to forgive sins." (14th session, c. 6.)

"If any one says that it is not necessary, according to divine right, in the sacrament of penance, towards the remission of sins, **to confess each and every mortal sin that one remembers * * * also secret sins** and those against the last two commandments in the decalogue * * * let him be anathema." (14th session, 7th canon.)

"If any one says **that the confession of all sins * * * is impossible** * * * or that all the faithful * * * are not obliged, once a year, to confess, **both sexes**, let him be anathema." (8th canon.)

b. **The Bible to the contrary:** II. Tim. 2 : 19, "The Lord knoweth them that are his." (The Holy Christian Church is invisible.)

Compare Luke 17 : 20, "The kingdom of God cometh not with observation."

Matth. 16 : 18, "Thou art Peter, (Greek: petros) and upon this rock (petra) I will build my church, and the gates of hell shall not prevail against it." (Not built upon Peter.)

Matth. 13 : 24-26, vv. 47-48, Parables of the tares among the wheat and of the net that gathered of every kind show that hypocrites may be members of a Christian congregation outwardly, but **they are not members of the Holy Christian Church** which is invisible.

Mark 16 : 15-16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (He who does not believe the Gospel is not a member of the Holy Christian Church.)

John 8 : 31-32, "If ye continue in my word, then are

ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

I. Cor. 10 : 17, "We are all partakers of that one bread." (The true marks of the Church invisible are the preaching of the Gospel and the administering of the Sacraments; but the marks, as claimed by the Roman Catholic Church, are not in evidence. If the church is one with the pope, **then there was no church before the popes**; besides, Church History does not know much about that oneness of the Catholic Church. **Holiness** is not a mark of the church; for, either it is an outward holiness, that may be in evidence with hypocrites, or it is inward holiness whose praise is not of men, but of God, Rom. 2 : 29. The name **Catholic** or General, is no mark of the church; the enemies of the church, too, have assumed that name. Nor is the **age** a mark of the church; the devil lays claim to that also for his kingdom. The **succession of popes** is no mark of the church. The Emperors recognized no Vicar of Christ. The early liturgies and church fathers know nothing of the Vicar of Christ. From the year 903 to 963 there was **not one lawfully elected pope.** (Theol. Quart., April, 1910.) Nor is the Roman Catholic Church **apostolic.** The sixteen groups of heresies mentioned in this book, and as laid to the door of the papists, are certainly not apostolic. Many popes were deposed for being heretics, one for being **a devil incarnate.** (Pope John XXIII., in 1415.) As to the assertion that the Church as such is infallible, see Greek Catholics, paragraph 1.)

Matth. 18 : 17-20, "If he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

I. Peter 2 : 9, "**Ye** are the chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of him who hath called you out of darkness into his marvelous light." (The right and authority to call ministers of the Gospel, to preach, to absolve from sins, to baptize, and to administer Holy Communion, is of the church, and not of the clergy alone, nor of any part of the congregation alone.)

Acts 1 : 15, 23-26, "In those days Peter stood up in

the midst of the disciples, and said: (the number of names together were about an hundred and twenty) * * * And **they** appointed two * * * And **they** gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles."

Acts 6 : 2-6, "The twelve **called the multitude** of the disciples unto them, and said: It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report * * * whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the **whole multitude**; and they chose Stephen * * * whom they set before the apostles."

Acts 13 : 1-3, "Now there were in the church that was at Antioch, certain prophets and teachers * * * As they ministered to the Lord, and fasted, the Holy Ghost said: **Separate** me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands upon them, they sent them away." (Instances of how congregations have exercised and used their rights and privileges. The ministry, the highest office within the congregation; other offices are not enjoined by God, but left to the wisdom of the congregation. In the various congregations the rank in office was by no means the same; they should have been the same necessarily, if they had been divinely ordered.)

Rev. 1 : 6, "And hath made us kings **and priests.**" Compare:

I. Cor. 3 : 5, "Who then is Paul, and who is Apollos, but ministers by whom ye have believed." (The ministers in the New Testament as such are never called priests. If all Christians are priests, of which there cannot be any doubt, they all **deal directly with God.**)

Ps. 19 : 12, (See p. 23.) Matth. 6 : 12. There is no command, nor promise for, nor any example of, auricular confession in the Bible.

c. **Lutheran Teaching:** The church is the whole number of all believers, and consisting only of believers. The only ruler is Christ in person. Its marks are the preaching of the Gospel and administering the Sacraments, and

these only. It is the inalienable right and privilege of the congregation to choose and call ministers, who in their name are to perform the functions of the office of the keys. (Quest. 185, 190, 306, S. C.)

Augsburg Confession, Art. VII.: "For this is sufficient towards true church unity that the Gospel is preached according to common consent to, and clear understanding of the same, and that the Sacraments are administered according to the divine ordinance. Nor is it necessary towards true unity of the church that at all places the same rites or ceremonies as instituted by man are observed."

Apology, Art. VII., 12: "Although the wicked and ungodly hypocrites associate with the true church as far as external signs, names and offices are concerned, nevertheless, in speaking of the church proper, only those can be defined as such that are the living body of Christ, and not only associate in external signs, but have the gifts in their hearts; the Holy Spirit and faith."

Smalcald Articles, of the powers, etc., 67: "Where the Church is, there is the command to preach the Gospel. Therefore the churches must retain the power to call, elect and ordain ministers. And such power is a gift properly given by God, and cannot be taken away from the Church by any human authority."

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16. Concerning **Church Government** the Romanists assert that there is a divinely instituted jurisdiction in the church; the pope being supreme ruler. **All churches and all governments are subject to the Catholic Church, as to their mother and teacher.**

Accordingly, the church has authority to command and to forbid even when God forbids and commands to the contrary. Church discipline must be enforced just as strictly as God's commandments.

a. **Quotations:** See decree of infallibility, p. 12.

"We declare, say, define, and pronounce it to be necessary to salvation, that every human creature be subject to the Roman pontiff." Pope Boniface VIII., in the Bull, Unam Sanctam, Nov. 18, 1302.

"And He has ordained that one should be the ruler of

all, and to be the supreme and most reliable teacher." Pope Leo XIII., in the Bull, Immortale Dei.

"It would be very **erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church,** or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." Leo XIII., in Longinque Oceani.

As for the Papists making laws, where God has forbidden, and vice versa, see quotations on p. 31.

b. **The Bible to the contrary:** Matth. 28 : 20, "Lo, I am with you alway, even unto the end of the world." (Christ needs no vicar.)

John 3 : 29-30, "He that hath the bride is the bridegroom * * * He must increase, but I must decrease." (The head of the Church is also her bridegroom. The Church has but one bridegroom; she does not want to commit adultery, or be a two-headed monster. The pope and the bishops want to increase, and Christ should decrease.)

Compare Matth. 23:8-9: "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven."

Was Peter the ruler of the apostles? If Roman Catholics cannot prove that, their cause is lost. This is admitted by them. The supremacy of the pope, (resting on the supremacy of Peter over the apostles) is to them **the capital dogma** without which Christianity cannot subsist. (De Maistre, in Puller, pp. 95-96.)

I. Peter 1 : 1, and II. Peter 1 : 1. Peter does not want to be any more than **a** servant, **an** apostle. I. Peter 5 : 1, he calls himself: also an elder among elders. He forbids rulership in the council, I. Peter 5 : 3; he is sent by the apostles, Acts 8 : 14. When he had spoken at the convention in Jerusalem, Acts 15 : 7, all the multitude kept silence, but only to hear Paul and Barnabas, v. 12; not Peter, but James forms the resolution, v. 19. The resolution is passed not by Peter alone, but by the apostles and elders, **with the whole church,** v. 22. Not only Peter, but also James and John (James mentioned first) seemed to

be pillars of the church, Gal. 2 : 9. Paul was not subject to, **nor a whit behind**, Peter or the other apostles, II. Cor. 11 : 5. Not upon Peter, but upon the **faith which Peter expressed in words**, does Christ build His Church, Matth. 16 : 18. If the rock applies to Peter personally, the Church tottered to its base when Peter denied Christ, and again, if it refers to Peter and is to be applied to the pope as Peter's successor, then the "Satan" in v. 23, which surely refers to Peter, **must also be applied to the 260 popes personally, and to the spirit, methods and policy of the Roman court throughout history.** Peter **was married**, which the popes are not, I. Cor. 9 : 5. Peter was not bishop in Rome from 42 to 67. He was in Judea and Syria until the fourth year of Claudius, (Gal. 2 : 11; Acts 15 : 7.) Paul preached in Rome in person, but never mentions Peter as being in Rome, and only Luke was with him in 67, II. Tim. 4 : 10.

c. **Lutheran Teaching**: Smalcald Art. 10, "This doctrine (of the church) pre-eminently shows the pope to be the real Antichrist that exalts himself above and against Christ, since he will not let Christians be saved without his power, which is in fact nothing, neither ordained nor commanded by God." (Compare quotat., Group 15.) the pope is **the Antichrist**, according to II. Thess. 2 : 3-9. And **on his own principles** no Romanist can say with certainty that there is a true Catholic and apostolic Church on earth to-day.

They claim the pope is the head and ruler of the Roman Catholic Church. But, according to their own decrees a doubtful pope is no pope; a heretical pope is no pope; an unlawful pope is no pope; a simoniacal pope (one who gets the office by bribery) is no pope; a lack-of-intention-pope is no pope.

Cardinal Bellarmine says, a doubtful pope is no pope, (De Conc. II., ch. 19, sect. XIX.) The same is said in a decree by Pope Nicholas II. From 251 to 1328 there were thirty-nine anti-popes. Pope Damasus went to the papal chair through violent rioting, which the Canon Law forbids. From 1378 to 1417 there were two, sometimes three, lines of rival popes, everyone of them cursing every one else as the Antichrist.

Pope Paul IV. decreed, that if the Roman pontiff, before he was made pope, has erred from the faith, his election and all his acts are void. (Cum exApostolatus Officio, of 1559.) Pope Pius IX., as "Capitale" of Rome proves, Feb. 18, 1876, was a Freemason, thus subjecting himself to excommunication. Pope Liberius, in 357, was an Arian. Bishop Formosus was excommunicated, and afterwards made pope. Pope Stephen VI. placed the corpse of Formosus on trial, and condemned it; he himself was strangled in prison, and Pope Theodore II., first annulling the acts of Stephen, buried the body of Formosus in the Vatican.

After sixty years of anarchy, in 963, no one qualified to elect a pope was left; therefore the line of Peter, if ever there was one, died out in the tenth century.

Pope Julius II., (1503 to 1513) in the bull, "Cum tum divino," declares elections by bribery void. No less than eleven popes were elected by bribery, and many others sold the cardinalate to the highest bidders, making their own popedom, and that of their successors void.

The Council of Trent, in the 7th session and the 11th canon says: "If any one shall say that in ministers, while they form and give the sacraments, intention is not required, at least of doing what the church does, let him be anathema." What follows from this? Cardinal Bellarmine says: "No one can be certain, with the certainty of faith, that he receives a true sacrament, because the sacrament cannot be valid without the intention of the minister, and no one can see another's intention. (Littledale, p. 22.) What follows from this? For lack of intention of a baptizing priest the boy is never baptized; the boy, when grown, enters the Church, but he never becomes a priest, and every priestly act of his is null and void; those he ordains are no more priests than himself, all their acts are not valid; he becomes pope, but lacks the infallibility, and so the Church loses her head and becomes a corpse. (Theol. Quarterly, April, 1910, p. 94.)

Now, then, Who's who and what's what in Rome about this time?

B. A Lutheran should not join the Greek Catholic Church for practically the same reasons as are mentioned in the afore-going sixteen groups, as shown in the following:

1. As to the **Scriptures** they say: "Following the rule of the Catholic Church, we call all those books "Holy Writ" which Cyril takes from the Synod of Laodicea, and besides these such as he has called * * * Apocrypha." (Confession of Dositheus, 3d Quest.)

See Bible passages and Lutheran teaching to the contrary, pp. 12 and 13.

According to their Orthodox Confession or catechism of Peter Mogilas, A., Quest. 4 and 72, also the traditions and the resolutions of councils are authorities for the faith.

"It is quite impossible, that the Catholic Church, never having spoken, or speaking of herself * * * errs, or even misleads and is misled; on the contrary, she is, like Holy Writ, infallible, and has everlasting authority." (C. of Dositheus, 2nd decree.)

Gal. 1 : 8, "Though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." The fact that Christians are continually warned of error, proves they are not infallible. Besides, laymen are required to search the Scriptures daily, to prove whether or not their pastors speak as the oracle of God, I. Peter 4 : 11. The Greek Catholic Church errs, as we see, in at least fifteen points.

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2. As to **Original Sin** it is said in the Orth. Conf., A., Quest. 23: "Then he has corrupted the completeness of reason and of knowledge, and the will became more inclined towards the evil than towards the good." (See the contrary, pp. 14 and 15.)

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3. As to **Prayer** they say in the same confession, C. Quest. 52: "We ask for the intercession of the saints, and also of the angels, before God, that they pray for us * * * We need their help, not that they help us of their own power, but that they acquire the grace of God for us through their intercession."

"Aside of these * * * we pray to and worship the wood of the adorable, life-giving cross, the manger at Bethlehem, etc." (Orth. C., Quest. 4.)

The same confession says concerning the dead: "Do not people die, which are midway between the blessed and the condemned? * * * Such are not found; but many sinners are found freed from the fetters of hell, not by their own repentance and confession * * * but by the good works of the living, and by the intercessions of the Church, and, most of all, by the unbloody sacrifice which the church daily offers for all, the living and the dead." (A., Quest. 64.)

"Every Orthodox Christian * * * should seek the intercession of the Virgin." Ditto, A., Quest. 42. See pp. 26 and 27.

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4. As to **Justification** the Conf. of Dos. says: "We believe that man is not justified in fact by faith alone, but through the faith that works through love, that is, through faith and works." (13th decree. See p. 20.)

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5. As to **Repentance** the Orthodox Conf. says: "The 5th sacrament is repentance (penance), which is a pain of the heart on account of the sin that man has done; which he confesses before the priest, with the firm resolve to amend his life, and with the desire to submit to that what the priest, his pastor, imposes upon him." A., Quest. 112. See pp. 22 and 23.

The next question of the same confession teaches: "that the penitent must have a contrition of heart and sorrow over sin. Upon this contrition must follow the confessing all and individual sins with the mouth * * * The third part in penance must be the canon (of penance) and the penalty that the divine imposes, such as prayers, alms, fasts, the visits to holy places, etc." (Faith, they say, is not a part of repentance, but precedes it.)

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6. As to **Good Works** the same confession defines: "Because of this (3) commandment we must also keep all other days which the Church has commanded to be kept." (C., Quest. 60.)

The 7th question (C) asks: "What should be said of those works for which Christ awards salvation?" and answers: "One must look at the good works in such a way, that those that do them, not only shall taste of everlasting blessedness in heaven, but also enjoy the temporal things in this world, and are blest by them." See p. 25.

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7. Of **Sacraments** there are seven, according to Question 98 of the Orthodox Conf. The benefits of these are, remission of sins, or the good of the soul, next, health of the body, according to Quest. 119.

"To make the sacraments (baptism, confirmation, penance, eucharist, matrimony, unction of the sick, and ordination) valid, according to (A.,) Quest. 100, the calling upon of the Holy Spirit and the formula of words are necessary, with which the priest, consecrates the sacrament * * * together with the distinct intention to consecrate the same." (See pp. 28 and 29.)

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8. The **Baptism** as performed in other churches is not acknowledged in either the Greek Catholic or the Roman Catholic Church.

The Orthodox Conf. answers upon the question, "Why are children baptized?" the following: "Because of the faith of their parents and sponsors." (Quest. 292, see Matth. 18 : 6, p. 18.)

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9. The same confession says regarding the bread in **Holy Communion,** "that it is changed into the true body of Christ, and the wine into the true blood, only the form remains." (A., Quest. 107.)

The same question mentions this: "This sacrament is also offered as a sacrifice for all Orthodox Christians, living or dead, on account of the resurrection to eternal life." (See pp. 28 and 29.)

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10. The **Church,** according to the catechism of the Orthodox Catholic Oriental Church, "is a communion of people, instituted by God, as they are united in the Orthodox faith, the law of God, the Hierarchy, and the sacraments." (Quest. 252.)

"Although the Church is visible, inasmuch as she is on earth and includes Orthodox Christians on the face of the earth, still it is invisible at the same time, inasmuch as it is partly in heaven."

As to the infallibility of the Church see 1st group.

"Thus Christ has sent the Apostles to preach, but the Apostles have consecrated and sent others for the same work * * * By virtue of this consecration and succession, that never has been broken those have authority to proclaim the wholesome doctrine that are sent to that purpose." (Orth. Conf. A. Quest. 109.)

The Catechism of the Orth. Cath. Oriental Church asks: "How many **necessary** ranks are there in ordination?" and answers: "Three, that of bishop, priest and deacon." (Quest. 359.)

"Since the bishop has received * * * as an apostolic successor, the grace of the Lord, to forgive and to retain, he is the living picture of God on earth, * * * and the source of all sacraments of the Catholic Church, through which we partake of salvation." (10th decree in the confession of Dositheus.)

The Orthodox Confession says: (see A., Quest. 113 in 5th group, p. 30) "The divine could not remit, if he has not found out what to remit, nor would he know what penalties to impose." (See pp. 24 and 25.)

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11. The 10th decree in the Conf. of Dositheus has it thus regarding **Church Government:** "Since a mortal man cannot be the universal and continuous head of the Catholic Church, our Lord Jesus Christ is Himself the head * * * And therefore the Holy Spirit has put the bishops as leaders and pastors over the individual churches, and as rulers and heads, not in a far-fetched (katachrestikos) manner, but in truth."

"The decree of the councils are just as binding as God's commandments," according to the Orthodox. Conf. A., Quest. 96. See pp. 35-37.

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12. To enter into **Marriage** is permitted to the bishops before they are ordained, not after. Those of lower rank are barred from a higher rank, if they marry a second time. (Metrophanes Kritopulus in his confession, c. XI. See pp. 31 and 32.)

13. As to **Predestination** they say, "Since he **foresaw** that some would make good use of their **free will**, others would abuse it, he has, accordingly, ordained the former to glory, the latter he condemned." Quest. 125 of the Conf. of Dositheus. See regarding Predestination in Chapter III.

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14. For the Descension of Christ into **hell** they find this reason: "From Hades he has saved the souls of the holy patriarchs and led them into paradise." (Orthodox Conf. A. Quest. 49. See pp. 32 and 33.)

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15. The 71st question of the same confession also mentions the teaching that the **Holy Spirit proceeds** from the **Father only.**

The Bible to the contrary: John 15 : 26, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (Sending the Spirit here in time presupposes the everlasting going out from the Father and the Son, and reveals them both.) Compare:

Gal. 4 : 6, "God hath sent forth the Spirit of His Son into your hearts."

Lutheran Teaching on this point: "The Holy Spirit proceeds from both, the **Father and the Son.**"

Nicene Creed, Who proceedeth from the Father and the Son.

Athanasian Creed, The Holy Spirit is not made, nor created, nor born, but proceeds from the Father and the Son.

C. No Lutheran should join the Old Catholics, for the following reasons:

1. They, too, accept **Traditions** as standards for the faith. Article 15 of the report of the union conference in 1874 says this: "Although the Holy Scriptures are admittedly the primary rule of faith, we acknowledge, that genuine tradition * * * is an authoritative source of

knowledge for all subsequent generations of Christians." (Compare the Bible to the contrary, p. 12.)

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2. They hold, with the Greek Catholics and Episcopalians, that the **Holy Spirit proceeds from the Father only.** Compare union conferences in 1875, p. 30.

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3. To them, **Saving Faith** is not complete without works. "We agree that faith working through love, not faith without love, is the means and the condition of justification * * * before God." (Article 5, Union Conferences, 1874.)

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4. "We recognize that the use of **Prayer for** deceased believers * * * has come down to us from the oldest Church, and should be retained in the Church." (Art. 13, U. C., 1874.)

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5. **Holy Communion** is "not a constant repetition and renewal of the atoning sacrifice which Christ has made once for all on the cross, but its atoning character consists in this that it is a lasting remembrance of the same, and presenting and realizing on earth (eine auf Erden stattfindende Darstellung und Vergegenwaertigung) that one presentation of Christ for the salvation of redeemed mankind, which, according to Hebr. 9:11-12, is transacted (geleistet wird) continually in heaven by Christ, appearing now in the presence of God for us." (Article 14, U. C. 1874. Christ even now continually offers Himself, according to this, and the Lord's Supper is a picture of this continuous offering.)

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6. As to **Church Government** they say: "We recognize that the Anglican Church, and churches originating from her, have preserved the uninterrupted succession of bishops. (Art. 9, 2nd report, U. C. 1874.) See pp. 35-37. If the exercising of authority over congregations is unscriptural, then the alleged succession of bishops has no object.

D. A Lutheran should beware of the Armenian Church. According to their best authorities, contained in The Life and Times of S. Gregory the Illuminator, translated by S. C. Malan, 1863, these are a few of their offenses against the Scriptures:

1. The Saviour is **not born of a virgin.** Compare Isa. 7 : 14; Matth. 1 : 20.

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2. **Prayers** are said for the dead. See Hebr. 9 : 27; Prov. 11 : 7. Entreaty is made for the pardon of their sins. See p. 33.

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3. They teach **Baptism by immersion only.** Compare Mark 7 : 4. (* * * the washing of cups and pots, brazen vessels, and of tables. The word baptism is used here, in the original, and the Jews did not immerse tables.) See the chapter on Baptists.

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4. **Penance** consists of confession and fasting. See p. 16.

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5. The clergy may **marry before ordination,** but not after; and a priest's widow is not allowed to remarry. See pp. 31 and 32. Also I. Tim. 5 : 14, "I will, therefore, that the younger women marry.

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6. Like the Roman Catholic and the Greek Catholic Churches they have **seven sacraments,** attributing to all remission of sins and health of the body. (Council of Trent, 14th session, canons 1 and 2, see also p. 30, 7. See Chapter II. A, 12, d.)

The next offender placed on trial here is the Reformed Church. We ask:

CHAPTER III.

Why should a Lutheran not join the Reformed Church?

Introductory remarks: "Yours is a different spirit from ours." This terse remark of Luther at the colloquy in Marburg very aptly characterizes the differences between the Lutheran and the Reformed Church—in a nutshell. Every shade of denomination among the Reformed Churches, beginning from the time of Zwingli, who for more than seven years, and as late as 1523, had **declared himself in perfect harmony** with Luther, and then attacked him, unto the present confusion of denominations, every one is ruled by the spirit that finds its expression in doubting, in contradicting, in opposing one another. Strictly speaking, **there is no Reformed Church,** as there is a Catholic Church, and a Lutheran Church. There is not a single confession as such, not one being universally accepted. Their confessions are simply interesting history; they give each one as much liberty as he wants, to believe of it or disbelieve, as it is **convenient.** Calvin and his associates refused to subscribe to the three oldest Confessions—the Apostolic, the Nicene, the Athanasian Creed—thereby **cutting loose from, and denying any connection with the old Apostolic Church.** At the same time Calvin did not hesitate to subscribe to the Lutheran Augsburg Confession, when it became "convenient" for him to accept a call to Strassburg. (See Hagenbach, 3, 576.)

Before we say how this spirit shows itself in the manifold heresies that the Reformed Churches have fallen heir to, let us assure you, that it is as **ungodly** and wicked in itself as that first utterance of Satan ever recorded. **It is calling into question God's positive statements.** If, what Holy Writ says, is clear and certain, then **the Church ought to be able in all instances to say Yes and Amen, it is so, and it shall be so.** Deut. 27 : 26; Matth.

6 : 13. Any denomination that denies this ability of the church, or refuses to say Yes and Amen, plainly certifies that it **does not acknowledge the Scriptures as only authority** in spite of all beautiful talk to the contrary. Compare Chapter I, 3.

A Lutheran should not join the Reformed Church, because it holds the following errors:

1. Concerning the **Scriptures** the Reformed Church teaches, that human reason must decide what is Scriptural, what not. That the Scriptures have no power of their own to produce spiritual life.

a. **Quotations:** "Can you not prove with reason, that in this there is nothing **unreasonable?** Surely, if they admit to me that the Lord did not institute anything here that is not in harmony with reason." (5 de sacr. p. 163.)

"The human nature of Christ is not eternal, therefore not infinite; if it is not infinite, it is finite; if it is finite, it is not everywhere. But we will not say any more of this, we have, however, mentioned this so as **not to neglect the philosophical argument by proofs of reason.**" (54 p. 46.)

The Holy Spirit manifests his power alongside of the Word. As Zwingli puts it in his Confession of the year 1530: "The Holy Spirit needs no leader or vehicle. And we have never read in the Scriptures that sensual things, such as the sacraments, should surely bring with them the Holy Spirit."

"Nothing more is assigned to the external words as elements, than to signify the internal words which previously are in the heart of man." (Oekolampadius in the dispute at Bern.)

To them the Bible is **not without errors.** Even pious frauds are possible. Here is a sample: "When David (Ps. 22) complains that he has been robbed of his clothes by his enemies, he understands the word 'clothes' metaphorically as meaning all he had, as though he had said in a word that he has been robbed and disrobed by the ungodly." (John 20 : 23.) As the evangelists do not observe this figure of speech, they depart from the true sense (nativo sensu)". Calvin in commentary as to John

20, p. 190. According to Calvin, the writer of the Epistle to the Hebrews is mistaken, chap. 2 : 6, in referring Ps. 8 : 5 to the Person of Christ. Paul is also mistaken, when, Eph. 4 : 8, he quotes Ps. 68 : 18, as pertinent to Christ. (Opp. Tom. III. p. 24.)

b. **The Bible to the contrary:** I. Cor. 1 : 21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Col. 2 : 8, "Beware lest any man spoil you through **philosophy** and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

II. Cor. 10 : 5, "Casting down imaginations, and every high thing that **exalteth itself against the knowledge of God,** and bringing into captivity every thought to the obedience of Christ." (Even the thoughts of those that are enlightened by the Holy Spirit.)

Rom. 4 : 18, "Who (Abraham) against hope believed in hope." (According to reason there was nothing to hope for.)

Eph. 3 : 20-21, "Now unto him that is able to do exceeding abundantly above all that we ask **or think,** according to the power that worketh in us, Unto Him be glory." (God does things not against our reason, but supernaturally.)

I. Cor. 2 : 13, "Which things also we speak, **not in the words which man's wisdom teacheth,** but which the Holy Ghost teacheth." (If the Bible would not go far beyond our reason, man's mind would be the measure of it. The Bible could not be given by men. For men could not give what they do not possess. To charge the inspired Word of God with containing errors, is a crime; for it is robbing God of His glory...

c. **Lutheran teaching: See Chap. II., a. 1, c.**

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2. **Original Sin** is not sin, according to Zwingli's Fidei ratio, of 1530: "We may want to or not, we are obliged to admit, that original sin as it is in the children of Adam, is not really sin * * * It is, strictly speaking, a sickness."

a. **The Bible to the contrary:** Eph. 2 : 3, "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Original sin places one under the wrath of God, and is, therefore sin.)

b. **Lutheran teaching: See Chap. II., a. 3, c.**

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3. As to the **Person** of **Christ** they say this: Christ's body is in heaven, and therefore not on earth. On earth, there is only his divine nature, not his human nature. Not divine majesty, but only limited power, was given him according to his human nature.

In performing His office each nature works independently of the other. Christ was humbled and exalted according to both natures.

He has not really descended into hell, is not risen from the dead of His own power, and will conduct judgment according to the divine nature only.

a. **Quotations:** "According to His human nature **He is now no more on earth;** but according to His divinity * * * He never departs from us." (Heidelberg Catechism.) Compare 2nd quotation in first group.

"Furthermore, that the Lord, after taking unto Himself human nature, has been adorned and crowned with high and supernatural gifts." (Ed. Niem., p. 645. Confessio Sigismundi.)

"The divine nature has not been communicated to the human nature." (Beza at the colloquy in Moempelgard, p. 294.)

"The human nature suffers and dies, the divine wants this obedience, helps, and raises up; the human nature preaches the gospel, the divine prompts, what the other should say; the human nature performs the prayers, gestures and words, the divine transacts the miracles." (Neostadiensium admonitio christiana, etc.)

The point of contact between the two natures, according to Zwingli's Alloeosis, is "a leap, or hopping off, or if you please, an exchange, according to which, when speaking of the one nature within Him, we use words designating the other nature."

"As Christ has humbled himself **according to his divine nature**, not by casting it off, but by concealing it in the accepted form of a servant, thus he is also exalted according to the same." (Polanus in Syntagma 6, 22.)

"This expression "descended into hell" the Apostolic Fathers have used to describe his true death." (Zwingli in Expositio fid. chr.)

"Peter asserts that Christ has suffered for us, although only the human nature could suffer." (Zwingli in Fidei ratio.)

"We do not teach at all that **the divine nature has suffered**, and that Christ according to His human nature **is still in this world** and everywhere." (Confessio helvetica posterior, XI.)

"The divine nature of Christ raises from the dead the human nature, but the human nature does not raise itself." (Repetitio Anhaltina, 8, 2.)

"The human nature of Christ will come from heaven in a cloud, will be seen in glory * * * and will pronounce with her voice the sentence of the last judgment; the divine nature will see and reveal the hearts and consciences of all, will form the judgment, and execute the judgment formed with her power." (Neostadiensium admonitio, p. 21.)

b. **The Bible to the contrary:** Col. 2 : 9, "In him dwelleth all the fullness of the Godhead bodily." (The divine nature of Christ **does not extend beyond His human nature**; one nature is as unlimited as to space, as is the other. Nowhere does Holy Writ say that the divine nature had been extending beyond the human nature; the very contrary is stated; compare II. Cor. 5 : 19, God was in Christ. I. Tim. 3 : 16, God was manifest in the flesh.)

Luke 1 : 35, "Therefore also that holy thing which shall be born of thee, shall be called the Son of God."

I. Cor. 15 : 47, "The second man is the Lord from Heaven." (The Scriptural statements, God is man, and man is God, concerning Christ, are to be taken literally.)

I. Peter 3 : 18, "For Christ also hath once suffered for sins, being put to death in the flesh."

Acts 20 : 28, "The church of God which he hath purchased with his own blood."

Acts 3 : 15, "Ye killed the Prince of life." (The Son of God was killed.)

I. John 1 : 7, "The blood of Jesus Christ His Son cleanseth us from all sin." (The Son of God has blood. There is not a single act of Christ of which one can say, it was done purely according to the divine nature, or purely according to the human nature.)

I. Cor. 2 : 8,. "Had they known it, they would not have crucified the Lord of glory." (The plainness of Scriptural terms is a challenge in itself. If these terms are not to be taken literally, then the Son of Mary is not God, and the Son of God is not Mary's Son. But the very mystery of this union, so stoutly denied by the Reformed Church was also denied by the Jews that picked up stones against the Lord, (John 8 : 58-59) and later crucified him. Will the Reformed Church insist upon being in this company?)

Dan. 7 : 13-14, "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ..And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Divine majesty given to the human nature.) Compare the following:

Matth. 28 : 18, "All power is given unto **Me** in heaven and in earth ." (The human nature is almighty.)

Eph. 4 : 10, "He that descended is the same also that ascended up far above all heavens, that he might **fill all things.**" (The human nature **everywhere.)**

Eph. 1 : 23, "The Church is his body, the fullness of Him that filleth all in all."

Col. 2 : 3, "In whom are hid all the treasures of wisdom and knowledge." (The human nature is **omniscient. Compare John 21 : 17.)**

Phil. 2 : 9, "God also hath highly exalted Him, and given Him a name which is above every name." **(Divine honor and glory is due** to the human nature.)

I. Peter 3 : 19, "By which he went and preached unto the spirits in prison." Compare v. 18. (When Christ arose from the dead, he had, in the meanwhile, descended into hell, not to suffer, (John 20 : 30) but to preach to the devils; not to preach the Gospel to them, but to triumph over them, Col. 2 : 15.

Compare I. Cor. 15 : 55-57, "O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

John 10 : 18, "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Compare:

John 5 : 26, "As the Father hath life in Himself, so hath He **given to the Son to have life in Himself.**" (Christ as God, has raised Himself; as man, He has raised Himself by virtue of the power to quicken, as given to Him.) Compare the next verse:

"And hath given Him authority to execute judgment according to His nature also."

c. **Lutheran Teaching:** Though the two natures personally united in Christ are and remain essentially distinct, so that His divinity is not His humanity nor a part of the same, nor His humanity His divinity; yet there is a communion of natures, so that the divine nature is the nature of the Son of man, and the human nature the nature of the Son of God, and the one being where the other is. The divine nature participates in attributes of the human nature, and the human nature in those of the divine nature. The attributes of either nature are ascribed to the entire person of Christ. To save mankind, each nature has performed and performs in communion with the other that which is proper to itself.

In the state of humiliation the human nature did not make full and constant use of the divine perfections communicated to it. In the state of exaltation the same nature laid aside the infirmities of the flesh, and resumed the full and constant use of the divine attributes. The divine nature was neither humbled nor exalted. (Outlines of Doctrinal Theology, Paragraphs 100-115.)

Christ has descended after death, and before His resurrection into hell, to triumph over His enemies. He has raised Himself by His own divine power. He will also, according to both natures, execute judgment on the last day. Apostolic and Athanasian Creed: Descended into hell.

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4. **Faith,** the Reformed Church says, is not a part of repentance; "Repentance is the dying of the old Adam, and the coming forth of the new man." (Heidelberg Catechism, Quest. 88.) They were never able to distinguish between repentance proper, and its fruits. Good works are, to them, essential parts of repentance; only on the condition that one performs good works can one be saved.

a. **Quotations:** "In consideration of eternal life good works are meant to be, not merits, but the way on which one may get to eternal life according to God's ordinance. This can be made clear by an example. One is given a treasure concealed in a mountain, but under the condition only, that, if he would have it, he must climb the mountain and excavate the treasure." (Piscator, quoted in report of the South Dakota Distr., 1909, p. 22.)

b. **The Bible to the contrary,** see chap. II., A., 9, b.

c. **Lutheran Teaching:** See chap. II., a. 9, c.

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5. As to **JUSTIFICATION** confusion rules supreme in the various confessions of the Reformed Church. To the Reformed Church Regeneration does not coincide with Justification, but **Justification is an advanced point in Regeneration.** Regeneration marks the beginning of faith, which must be sufficiently developed before it can (in justification) realize its possession of the grace of God. There are **four acts** in justification: 1. Faith gives its consent to the Word of God, especially to the Gospel as being divine truth. 2. It realizes that Christ is the redeemer of all those that come to Him in true repentance. 3. It forsakes all its own righteousness, and experiences hunger and thirst for the righteousness of Christ. 4. To this is added the "actus reflexus," that is, the conclu-

sion; I believe on Him, that He also died for me; consequently I am justified. This last act is the real act of justification. There is no need, then, for God to declare the sinner righteous; God need not say anything at all in justification. All that need to happen, is, that the sinner realize that God, before the world was made, has justified all the elect. There is no justification in time, nor is the individual sinner justified. Only those that are elected to eternal life, are justified. And the sinner really declares himself righteous.

a. **Quotations:** "To be justified is really only to appropriate to one's self the merit of Christ, or to acquit one's self in God's stead on the conscience." (Schneckenburger, 11, p. 78.)

"**A divine act of Justification,** referring as an action in God and within the Trinity to the individual believers as such, and in time at that, **does not take place,** but the process going on * * * within the Trinity is only the eternal one of the covenant of grace, the pact of salvation, which ideally includes the believers, gathers together in the Son who was to be born in the flesh, and consigned * * * to the Holy Ghost towards a future real union and embodying in Christ." (The same, p. 79.)

"Strictly speaking * * * justification does not coincide with regeneration, but takes place **after the new life has already begun.**" (The same, p. 2.)

"By this, **justification loses even that importance which it has for the Lutheran,** to be the real turning point, the elementary beginning of the subjective ownership of salvation. It is but one of the gifts imparted to the regenerate aside of others." (The same, p. 5.)

"Neither are we of the opinion that the external preaching of the word is useless, just because the instruction in the true religion depends upon the inward enlightening of the Spirit." (Confessio helvetica posterior, p. 285.)

b. **The Bible to the contrary:** Rom. 5 : 18-19 "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were

made sinners, so by the obedience of one shall many be made righteous." (The sin that is forgiven in justification is the guilt that brought upon all men condemnation, and not merely a defect.) 1.)

Gal. 2 : 16, "Knowing that a man is **not justified** by the works of the law, but by the faith of Jesus Christ, even **we have believed** in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." (The justifying faith is **the means only** of justification in itself; it is worthless. It is **not a good quality,** deserving of merit.)

Compare the following: 2.)

Rom. 8 : 33-34, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Does it make any defendant in court more worthy of his acquittal, if he believes in it? Can he bring on the acquittal by that faith?)

Rom. 4 : 5, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (The ungodly is justified; not the righteous or the regenerated after regeneration.) 3.)

Rom. 5 : 19, See above. (In the moment that God pardons and the sinner accepts that pardon, God declares the sinner not guilty, and imputes or counts unto him the obedience of Christ, which, up to that moment, he did not have. Justification is not to realize that one had possessed the merits of Christ all the time.) 4.)

Rom. 4 : 6, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." (Only he is united with God and therefore blessed, and at peace with God, who is justified. No union with God is possible before the individual reconciliation which takes place when God declares the sinner not guilty.) 5.)

Rom. 5 : 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

(The new life is **not possible without, nor begins before the act of justification,** upon which follows the state of blessedness, of peace, of freedom from condemnation. Whoever is not justified, and under the curse of the law, is still dead in trespasses and sins, Eph. 2 : 1; and therefore, not regenerated. **Regeneration,** or **Conversion coincides,** in respect of time, with justification.) 6.)

II. Cor. 5 : 18-21, "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, Towit, that God was in Christ, **reconciling** the world unto Himself, **not imputing** their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be **ye** reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (Strictly speaking, not regeneration, but justification is the main issue. The sinner cannot live in a new life unto God, **until peace has been established,** and the individual acquittal has been made. The sinner deals with God, not as a patient, but as the defendant in court, up to the moment of justification.) 7.)

Rom. 4 : 5-6. See above. (God justifies; man does not justify himself. Or, is any defendant in court acquitted when he imagines himself acquitted?) 8.)

Rom. 4 : 5-6, See above. (The believer is the justified, and vice versa. It is not possible that one may believe, before he is justified.) 9.)

John 15 : 3, "Now ye are clean through the word which I have spoken unto you." Compare II. Cor. 5 : 18-20 (see above.) Also John 20 : 23: "Whosoever sins ye remit they are remitted unto them." Tit. 3 : 5, "He saved us by the washing of regeneration and renewing of the Holy Ghost." Matth. 26:28, "My blood of the new testament which is shed for many for the remission of sins." (God speaks the word, in the Gospel and in the Sacraments, and thus we are justified, and can and should be certain of justification.) 10.)

c. **Lutheran Teaching:** In the foregoing, the difference between the Lutheran and the Reformed Churches

as to the justification is given in no less than ten points. What seems impossible to the Reformed Church, is the fact that the relation between God and the sinner should be changed in the moment of, and no sooner than, justification. During a controversy the following story was used to make clear Lutheran teaching: A prospective buyer went to the slave market, and there bought a negress. Then he told her: "You are free." She did not seem to understand. He repeated: "You may do now whatever you want." She looked at him a while, and then said: "I will go with you and serve you." Love, as shown by God in justification, begets love. Formula of Concord, p. 619. "Good works **do not precede faith,** nor does sanctification precede justification, but first of all faith is kindled in conversion through the Holy Spirit by means of hearing the Gospel. This faith grasps the grace of God in Christ, through which the person is justified. Again, when the person is justified, he is also renewed and sanctified through the Holy Spirit, from which sanctification follow the fruits of good works."

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6. They deny that the Gospel and the two Sacraments are **Means of Grace.** Not the Gospel brings faith to life, but faith brings the Gospel to life. Unbelievers do not receive the Sacraments, but the symbols.

a. **Quotations:** See third and fourth quotation of this chapter under 1, a. Also quotations under 5, a.

"In Holy Communion no gifts come down from heaven; the faithful soul rather climbs up to the exalted Redeemer," Calvin quoted in Lehre und Wehre, 1910, p. 548. The saying originated, "The Swiss have transferred their communion from the church to heaven." "In the sacraments nothing is received, but what is received by faith." (Consensus Tigurinus, 17, p. 195.)

b. **The Bible to the contrary:** Rom. 10 : 17, "So then faith cometh by hearing, and hearing by the word of God."

Compare Isa. 55 : 10-11. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and

bud, that it may give seed to the sower, and bread to the eater: So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Rom. 15 : 29, "When I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ."

II. Cor. 3 : 8, "How shall not the ministration of the Spirit be rather glorious?" (The Law, v. 7, administers death; the Gospel administers the Holy Spirit.)

Rom. 3 : 3-4, "For what, if some did not believe? Shall their unbelief make the faith of God without effect?" (Unbelievers receive the Sacrament, but to their damnation. I. Cor. 11 : 29.)

c. **Lutheran Teaching:** The Gospel and the Sacraments are the **channels** for all spiritual blessings. Faith is necessary to receive the blessings God is offering, but unbelief does not **unmake** a Sacrament. Augsburg Confession, Art. V: "To attain such faith, God has instituted the ministry, given the Gospel and Sacraments, by which, as through means, He grants the Holy Spirit, who works faith in those that hear the Gospel, where and when He wills."

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7. **Baptism,** they say, may be administered by properly ordained ministers only. Baptism is a symbol of regeneration, does not forgive sins. Children of Christian parents are holy even without baptism; they cannot believe.

a. **Quotations:** "Of the baptism administered by women we judge that it is **hair-raising arrogance,** for a female person here to interfere against the law of nature." Calvin, quoted in L. u. W., 1910, 547.

"Baptism belongs to the office of the Church." (Confessio helvetica posterior, XX.)

"Is the external washing of regeneration in itself the washing away of sins? No, for only the blood of Jesus Christ and the Holy Spirit cleanse us from sins." (Heidelberg Catechism, Quest. 72.)

"Shall young children be baptized? Yes, because they as well as the older people belong to the covenant

of God and to His Church, they should therefore, by baptism, be embodied * * * into the Christian Church, and discerned from the children of unbelievers.", (Ditto Quest. 74.)

"Those cannot easily be condemned of us that on account of their age have no faith." (Zwingli, in Fidei ratio, V. p. 22.)

b. **The Bible to the contrary:** Exod. 4 : 25, "Then Zipporah took a sharp stone, and cut off the foreskin of her son." Compare I. Peter 2 : 9, Ye are the royal priesthood. (All Christians are priests with priestly privileges. In a case of necessity **any Christian** not in the ministry may baptize.)

I. Cor. 6 : 11, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (The apostle reminds the congregation of the blessings received in baptism, which hold good for lifetime.)

Gal. 3 : 26-27, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

Tit. 3 : 5, "He saved us." (Baptism not a work that we do unto God, but God serves us.)

Ps. 51 : 5, "Behold I was shapen in iniquity; and in sin did my mother conceive me." (All children born in sin.)

Matt. 18 : 6, "These little ones which believe in me."

c. **Lutheran Teaching:** See remarks after Bible passages under b. Large Catechism, IV. 47; Apology, Art. IX., 11, 35: "Of baptism it is taught that it is necessary, and that by it grace is offered; also that children are to be baptized."

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8. The words of consecration in **Holy Communion,** they say, are not to be understood literally, but figuratively.

The breaking of bread is necessary.

Christ is only present spiritually; therefore his body and blood are not taken with the mouth, but spiritually, by faith.

Believing communicants are reminded of Christ's death and his benefits; Christ assures them that they are partakers of such benefits, and that he through his Spirit would feed his body and blood to the soul that lifts up to him.

a. **Quotations:** "The words, This is my Body, are not to be taken naturally, but figuratively." (Zwingli in his confession of 1530, p. 28.)

"We deny that the natural body of Christ is present in the Lord's Supper, or that it is taken with the mouth." (Ditto, p. 26.)

"How are you reminded and assured in the Lord's Supper that you partake of the offering of Christ and of all His gifts? Inasmuch as Christ has commanded to me and all believers to eat of this broken bread * * * and has promised, first, that His body is as surely offered and broken, and His blood is shed for me, as I see that the bread of the Lord is broken for me * * * and secondly, that He Himself feeds and gives drink to my soul with his crucified body and the blood that is shed towards eternal life * * * " (Heidelberg Catechism, Quest. 75.)

"That bodily eating of the body of Christ, which many imagine, cannot do anything towards salvation." (Zwingli in Tom. II., p. 279.)

b. **The Bible to the contrary:** As John 6 : 51-56, does not say a word about the Lord's Supper, we must get at the real sense of this institution of Christ by closely inspecting the four authentic reports of it. Such is an iron rule, **to explain any Scriptural doctrine from such Bible passages first of all, that make that doctrine a distinct and special topic.** (Seats of Doctrine) The oldest report is that of St. Paul, I. Cor. 11 : 24-25, "The Lord Jesus, the same night in which He was betrayed, took bread; And when He had given thanks He brake it, and said: Take, eat; this is my body, which is broken (the word 'broken' is contested in the various manuscripts; some omit it) for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of me."

Christ broke the bread. Did He break it to symbolize

by this action His forced death on the cross? The words of institution do not say a word about any such intention. Besides, the breaking of bread symbolizes but very little the manner of His death. His body was **not broken,** John 19 : 33; Exod. 12 : 46. **Not the breaking of bread,** but the **dividing,** is essential. The Hebrew term for break, when used together with bread, has the meaning of **dealing** rather than breaking. All food indeed, according to the Hebrew usage of the word, no matter whether the food is **broken or not,** as long as it is dealt, offered, and taken, is called breaking, and the Greek term is a translation to it. Compare Isa. 58 : 7, Is it not to deal thy bread to the hungry. Jer. 16 : 7, Neither shall men give them the cup. Mark 8 : 19, When I brake the five loaves among five thousand. And St. Paul does not add. Christ **gave** the bread to the disciples, since the giving is implied in the "breaking."

The Lord says: Take, eat. Spiritually? No, the Lord does not say nor indicate that. Much less does he say anything about a twofold eating. They took what they received, and ate it with their mouth. And that was Christ's body together with the bread. What else? We do not say that this eating is done in the natural way, but it is done in a **Sacramental Way,** that is, in a way that has no parallel. Remember, friend, that Christ is the Almighty, the Allwise One.

This is My body. These words are the same in all four reports. The very foremost among the Reformed admit that according to all rules of grammar the words may have that meaning which Lutherans say they have. But next they say: How is it **possible?** And that is their real reason, why they refuse to accept the literal meaning. Whoever will gag and bind unreasonable reason, according to II. Cor. 10 : 5, will find no other sense in the words than that which the Lutheran Church has always taken it to be.

The Lord does not say, the bread is his body, or that the wine or cup is His blood. The word "this" points forward; does not refer backward. Nor does Christ say, I give you bread and My body; this take and eat. In the act of **giving** to His disciples the **Bread Which He had**

Blessed, Jesus said: Take, eat, this is My body. What Jesus would say is, **This,** which I give you to eat as I give you this consecrated bread, **Is My Body.** That he gave them bread the disciples saw and knew without being told. That he gave them more than mere bread, they could not see, nor could they know without being told.

As for the use of the word "this," see for instance Exod. 8 : 19.) This (the inability of the magicians to bring forth lice) is the finger of God.

This **Is** My body. The Reformed substitute "signifies" for "is." But that is very bad grammar. "Is" may be used in figurative sentences, phrases, parables, etc. But even in such cases "is" never has the identical meaning with "symbolizes," or "signifies." When the Lord says: The seed is the word of God, Luke 8 : 11, he does not say, that the seed signifies the word of God, neither are the two sentences identical in meaning. The seed that Christ speaks of in the parable is actually the word of God, and does not merely signify the same. If, however, we take the word "seed" in its real sense, not figuratively, we must say, that the seed signifies the word of God. For the natural seed is not the word of God. In that parable, then, the figure of speech does not lie in the word "is," but in the **subject** "seed." Or, the figure of speech may lie in the **predicate.** It is said, for instance, Christ is the vine. Or, Christ is the rock. He is not a natural vine, growing in the garden, but the true vine, giving sap and life to his followers. He is the true spiritual rock from which flows the water of life. And even if any one example can be brought to light, in which the word "signifies" is identical with the word "is," **even then the Reformed have proven nothing whatever,** that in the words of consecration "signifies" must be understood for "is." The Lutheran Church abides by the letter; if the Reformed stray away from it **it is up to them to give a good sound reason.**

This is **My Body.** There is **no figure of speech in the** subject "this." Christ did not point to His body. Is the figure in the predicate? If so, which is the **point of comparison?** No sensible person will compare two things with one another, that are not even similar. Christ is the

"bread of life." But according to the teaching of the Reformed Church Christ's body is no food for us, not even spiritual food. Allowing them to substitute the personality of Christ for the body of Christ, so that the meaning would be, I, Christ, am that bread which I am giving you, (a very spurious argument, indeed) even then they gain nothing. For, the word "this" does not refer to the bread, as we have seen above. Nebe, in his Passion History, makes another effort at explanation. Let us hear him: "As the bread can be for us what it should be according to God's will, only then, when it loses its existence and form, when it is broken into small particles and stops to exist as a body of bread; thus the body of the Lord * * * cannot be that for us what it should be according to the everlasting council of God, if it does not lose its form and beauty, if His holy body is not torn asunder forcibly and breaks in death." (p. 182.) As a matter of fact His body was not torn asunder forcibly. And His body broke in death?

V. 27: "Whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Compare v. 26, **This Bread, This Cup.** (St. Paul does not speak of any bread, nor of any wine, but of that bread and wine, which is in communion with the body and blood of the Lord. The unworthy one is guilty, **caught, trapped,** see original text, **in abusing the very body and the very blood of the Lord.** not a picture of the same. The abuse of the Lord's Supper is not directed as much against the person of Christ, as even the Reformed will admit, but against His body and blood. Very inconsistently, the Reformed, when speaking of the Lord's Supper, sometimes understand the terms "body" and "blood" in a figurative way, and then again in the real sense of the words.)

V. 29: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, nor **discerning** the **Lord's Body.** (The same word "discern" is used Acts 15 : 9, and I. Cor. 4 : 7, in the meaning, "to give preference." We should, then, give preference to the Lord's body. We should not treat the body of the Lord alike with a common meal.)

I. Cor. 10 : 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (The word here translated with "communion" may also, and with better reason, be translated with "communication." In both instances we have this sense of the words: By eating the sacramental bread, we become partakers, not only of the bread, but of that which is given with the bread, the body of Christ. By drinking of the sacramental wine, we become partakers not only of the visible contents of the cup, but also of what is given us invisibly with the consecrated wine, the blood of Christ.)

V. 17: "For we being many are one bread, and one body; for we are all partakers of that one bread." (In this connection **we cannot but point out the danger of taking communion at Sectarian Churches.** The translation is somewhat incorrect. A better translation would be: For, as there is one bread, so we being many are one body, etc. All that eat in communion, eat the same bread; but in so doing, we are, one and all, in a sacramental way, united with the body of Christ. It is not said here, that all communicants become the body of Christ, nor would it be correct at all to say that. We are not **The Body** (of Christ), but a body, **one body,** that is, **one organism.** Worthy and unworthy people, clean and unclean, corrupt politicians and honest citizens, we, who partake of the communion in the same church, at the same altar, have thereby entered into a **close and intimate union with one another. The same is true of those that partake of the meat at the idol-worship.** Compare v. 20 and v. 14. The Corinthians did not believe in idols, therefore they thought themselves at liberty to join in the partaking of meat. This the apostle stoutly denies. By doing that they have **fellowship with the devils,** just as much as they have fellowship with the body and the blood of the Lord in the event of partaking of the bread and wine. All those going to the same communion, confess thereby, that they most intimately have united with one another; they confess themselves to be on the same basis of faith. Sectarians are not on the same basis of faith as we. To ad-

mit them to our communion, or to partake of their communion, would be **an avowal that there is no difference in their belief from ours.** And such an avowal would be **an untruth.** We would unite in intimate fellowship with those whom we are to avoid, Rom. 16 : 17.)

I. Cor. 11 : 26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (Holy Communion is an action, an eating and drinking; and by this action the congregation declares that the Saviour has suffered death on their behalf, to redeem them from sins. Holy Communion is a means of grace, because the Lord offers and bestows the very ransom given for our sins.)

Luke 22 : 20, "This cup is the new testament in my blood, which is shed for you." (A testament, or **will,** is no testament, **if it does not bequeath anything.** The old testament, as sealed by the blood of the passover, bequeathed the promised land. The new bequeaths forgiveness of sins.)

c. **Lutheran teaching:** The Lord's Supper is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and to drink, instituted by Christ Himself. (Small Catechism) Formula of Concord, Decl. Art. VII., 63: "The other eating of the body of Christ is oral or sacramental, by which in Holy Communion the true, essential body and blood of Christ is received and taken by all that eat and drink the consecrated bread and wine in communion, by the believers for a pledge and security that their sins are surely forgiven unto them, and that Christ dwells and is strong in them, by the unbelievers to their judgment and condemnation."

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9. The office of the **Ministry,** the Reformed Church says, does not belong to the church or congregation proper, but to certain persons in the church.

Ministers cannot forgive sins, but merely express the wish that the sins may be forgiven.

a. **Quotations:** "We decide simply according to the word of God, and say, that all properly called ministers have and administer the keys, or the use of the keys." (Confessio helvetica posterior, 14, p. 492.)

"All this appears to be frivolous: 'I absolve you,' and, 'I assure you that your sins are forgiven unto you.' " (Zwingli in Expositio fidei, 95, p. 56.)

b. **The Bible to the contrary:** I. Cor. 3 : 21, "Let no man glory in men; for **all things are yours.**"

John 20 : 22-23, "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them." (The fellowship of those, and all those having the Holy Ghost also have the office of the keys.)

Matth. 9 : 8, "They glorified God, which had given such power unto **men.**" (Men have the power to forgive sins.)

James 1 : 21, "Receive with meekness the engrafted word which is **able** to **save** your souls." Compare John 17 : 20. (The spoken word bestows what it promises.)

c. **Lutheran Teaching:** The ministry is given to all Christians; the absolution is God's forgiveness. Small Catechism, part 5: "I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself."

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10. As to **Predestination** the Calvinists among the Reformed Churches say: God has shown mercy to a few only, and not to all; he has created those he rejects that they should sin and be lost.

The election is absolute, it is not based on Christ's merits; likewise the decree to condemn is absolute. The elect can never entirely lose faith; though they may sin heavily, they only lose the sense of grace. The grace of God works irresistibly.

Christ has fulfilled the law only for the elect, has died and made satisfaction only for them; the call for repentance is not unto all, nor is it an earnest one.

Arminians among the Reformed Churches say that the election to eternal life is conditioned by man's conduct.

a. **Quotations:** "Holy Scripture not only testifies that election had taken place according to the sole good pleasure of the counsel and will of God, but also derives * * * the donation of Christ, our Mediator, from the love of God which He has towards the world of elected ones." (Formula Consens. Helv., p. 731.)

The same confession has this: "God **decreed** first to have mercy on some of the fallen, and therefore to elect them, but **to leave the others in the corrupted mass,** and finally design them to everlasting perdition." (Ditto.)

"That some are enriched by faith, others not, is the result of His eternal decree." (Canones Synodi Dordrechtanae, C. 1, 6.)

"The synod rejects the error of those that teach that true believers * * * not only may fall entirely, and to the end, from justifying faith, from grace and salvation, but also not infrequently actually fall from the same and are eternally lost." (Canones V. Rej. err. 7, p. 721.)

"Through such gross sins they (the elect) insult God excessively, they lapse into the guilt of death, interrupt the exercise of faith, very much injure their conscience, and sometimes for a time lose the sense of grace." (Ditto, p. 716.)

"The Synod rejects the errors of those that say that man, in spite of all the workings of grace as it is used to convert man, still may resist God * * * so as to entirely prevent his regeneration." (Ditto, Rej. err. 8, p. 715.)

"Thus Christ has for the sake of the elect through the obedience of His death made satisfaction unto God the Father." (Formula Cons. Helv., p. 734.)

"**For the elect alone He has,** according to the counsel of God and His own intention suffered the terrible death * * * these alone He has reconciled with the enraged Father, and redeemed them from the curse of the law." (Ditto, XIII.)

"God decreed * * * **not to have mercy * * * on many,** but to deny them the wholesome grace and the effective call towards the reconciliation in Christ." (Spanheim in Elench. controv. c. Luth. p. 368.)

"We said that the election is an act of God perform-

ed in time, to show it is not performed from eternity; furthermore, an act choosing the believers, to show that **faith does not follow election,** but **precedes** it, nor is it a result of election, but a condition made in advance of election." (Limborch in Theol. Chr. VI., 3, 4; **Arminian doctrine of predestination.)**

b. **The Bible to the contrary:** Hosea 13 : 9, "O Israel, **thou** hast **destroyed** thyself; but in Me is thine help." (That some are lost, is not the result of any predestination, but their own fault.)

II. Peter 3 : 9, "God is not willing that **any** should perish but that **all** should come to repentance." (There is no election to damnation.)

I. Tim 4 : 10, "God is the Savior of all men, specially of those that believe." (God could not be the Savior of all men, and reconcile the world unto Himself, if He had predestined any that they should perish. Of the total number He loved (John 3 : 16) He had chosen the elect. Accordingly, Christ's redemption is not based upon the predestination, but predestination is based upon the redemption of Christ.)

Eph. 1 : 4, "According as He hath chosen us **In Him.**" Compare:

II. Tim. 1 : 9, "According to His own purpose and grace, which was given us **In Christ Jesus** before the world began." (Election is **never absolute,** but God has been prompted by the complete satisfaction rendered for all men alike, chosen or not chosen. In logical sequence the decree of election follows the decree of salvation. The latter is the first link in the chain of benefits God bestows upon the elect.)

II. Peter 2 : 1, "Denying the Lord **that bought them,** and bring upon themselves swift destruction." (Christ has redeemed even those that are finally lost.)

Luke 19 : 41, "He beheld the city, and **wept** over it." (The call to repentance is general, and an earnest one.)

Acts 7 : 51, "Ye stiffnecked and uncircumcised in heart and ears, ye do always **resist** the Holy Ghost; as your fathers did, so do ye." (The grace of God may be, and actually is, resisted.)

I. Tim. 1 : 19, "Holding faith and a good conscience;

which some **having put away,** concerning faith have made shipwreck." Compare Luke 8 : 13, "Which for a while **believe, and in time of temptation fall away.**" (Any believer, whether elected or not, may lose faith **entirely.** King David, as long as he was an adulterer, could not inherit the kingdom of God, I. Cor. 6 : 10. Peter, while denying Christ, was subject to swift destruction, II. Pet. 2 : 1. Both lost all faith whatever, still, both were finally saved.)

Matth. 24 : 24, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Those that are elected, will, because of this fact, have faith in the end, although for a time they may lose their faith.)

II. Tim. 1 : 9, "Who hath saved us * * * not according to our works." Compare the next:

Matth. 25 : 34, "**Inherit** the kingdom prepared for you from the foundation of the world." (Man's efforts never a factor in predestination.)

Rom. 8 : 28-30, "We know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." (Predestination is a link of an unbroken chain of benefits, the end of which is glorification. **All the links are acts of God only.**)

II. Cor. 5 : 18-21. See below 5, b. of this chapter. (All doctrine of Holy Writ **must receive their true light from the doctrine of justification,** predestination likewise. Any teaching is wrong, if it contradicts the Scriptural doctrine of justification. A doctrine of an absolute election either to heaven or to hell, does, and is therefore wrong. The same must be said of the Arminian teaching as to election, since they, the Arminians, teach that election is conditioned by man's conduct, and thus they make an element of merit out of faith.)

c. **Lutheran Teaching:** God, before the foundation of of the world, and prompted only by his grace in Christ Jesus, purposed to call, enlighten and sanctify, keep and preserve, by the means of grace, according to the counsel of His will, all those whom, by eternal election of grace in Christ He had chosen from fallen mankind and predestinated to glory.

All are called, the Savior redeemed all mankind from sin, death, and the power of the devil. Christ's merits are bestowed upon all that are acquitted by God—chosen or not chosen. From the doctrine of justification **primarily** one must and can get the assurance that he is saved, and a child of God. After having grasped that blessed truth that God justifies us, the ungodly, one can and should gain additional comfort from God's own guaranty that He had chosen the very ones that come to faith. Unbelievers, on the other hand, cannot, nor do not care to, glean any comfort from God's decree of election; for, whom God has chosen, those He invariably brings to faith in Christ, and unbelievers have no faith. Outlines of Doctrinal Theology, paragraph 173.)

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11. As to many **Non-Essentials** the Reformed Church establishes laws beyond and against the Word of God. They demand that the first day of the week be observed as a restday, equivalent to the Jewish Sabbath.

They declare all use of alcoholic liquors as sinful.

In Holy Communion, they say, the bread must be broken.

Hosts, candles, the sign of the cross, responsories, gowns, pictures, are more or less objectionable and sinful to them.

They object to confirmation.

a. **Quotations:** See fourth commandment in the Heidelberg Catechism: In it thou shalt not do any work.

All temperance societies advocate total abstinence, with few exceptions, and also prohibition.

As to the breaking of bread see 8, a, in this chapter.

Zwingli once filed a petition before the city council of Zurich against responsories. T. De Witt Talmage, in

the Christian Herald Almanac, 1912, wants to kill congregational singing. He offers several suggestions as to how to kill "the snake." One is to get an irreligious choir, a theatrical troupe, to sing "snatches" from Verdi and Meyerbeer, to meet them in the green-room at the close of the "Black Crook" and secure them.

b. **The Bible and Lutheran teaching to the contrary:** Matth. 12 : 8, "The Son of man is Lord even of the Sabbath day." Compare Col. 2 : 16-17: Let no man therefore judge you in meat, or in drink or in respect of a holyday, or of the new moon, or of the Sabbath days. Which are a shadow of things to come; but the body is of Christ, (We are freed from all ceremonial laws of the Jews, also of the Sabbath law. All days are Sabbaths in the New Testament. That part of the commandment, however, still remains, that we should not despise preaching and God's word, but gladly hear and learn it. (Small Catechism.)

Augsburg Confession, Art. XXVIII. "Those that set up human ordinances act against God's command in contriving sins in food, in days, and like things, and oppressing Christianity with the slavery of the law, as though there must needs be with Christians that kind of divine worship that merits the grace of God."

I. Cor. 11 : 21, "One is hungry, and another is drunken." (Fermented wine was used in Holy Communion.)

Prov. 23 : 29-30, "Who hath woe? who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine."

Prov. 20 : 1, "Wine is a mocker; strong drink is raging."

I. Cor. 6 : 10, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (The Bible condemns the abuse of liquor.)

Ps. 104 : 14-15, "He causeth the grass to grow for the cattle, and herb for the service of man. And wine that maketh glad the heart of man." (God is praised for giving us wine among other things.) Compare:

I. Tim. 4 : 4, "Every creature of God is good, and

nothing to be refused." Ch. 5 : 23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

See 8, b, in this chapter as to the breaking of bread. It is not wrong to break the bread, but it is not any more necessary as is the renting of a hall, the **lying about** at the table, the celebration **at night**, a supper immediately preceding the Holy Communion. Nor did Christ command what form of bread to use, as long as real bread is used. Candles are neither commanded, nor forbidden, by the Lord. They were in use **long before the rise of the papacy.**

Ps. 147 : 7, "Sing unto the Lord with thanksgiving." (The word translated with "sing," has the meaning in the original to answer in singing, or to sing responsories. The same word is used Exod. 15 : 21. The Romanists have rather suppressed the singing of the congregation than encouraged it.)

The sign of the cross has been in use as far back as the second century, as one of the Church-fathers, Tertullian, testifies. If it is used to remind us of the suffering of Christ, and to testify our faith in Christ, why condemn it? As for the gowns, Lutherans do not say they are holy, nor that their ministers **must** wear them. Nor did God forbid the wearing.

When Moses was told to make a fiery serpent, Numb. 21 : 8, this was to be a picture of the Saviour. Luther says as to pictures: "No pictures were forbidden unto Israel other than those that hindered the services." (Expl. of the Ten Commandments.) Israel did not spare any means to beautify their house of worship.

Confirmation is merely a renewal of the covenant made in baptism, after a thorough instruction in the wholesome doctrine. It is not a sacrament. Even the Reformed Churches themselves are beginning to see the necessity of careful instruction, such as precedes confirmation, and also acknowledge the wisdom of confirmation.

Not we are aping the Roman Catholic Church. On the other hand, notice the striking similarity of the various outgrowths of the Reformed Church with that Church. Neither Church teaches the acquittal of the sin-

ner by God in justification; both say repentance is winning God's favor, or disposing one's self towards the remission of sins. Both deny that the congregation is endowed with authority to call ministers, to forgive sins; both deny the royal priesthood of every Christian. Both condemn many things that God did not condemn. Both deny that original sin subjects to the wrath of God, and that by sin human nature is so corrupted as to be totally unfit for any good work. And these are things very essential. It is furthermore **to be deplored that the Word of God is lost sight of and considered unessential in the various efforts at union among the Reformed Churches.** Heretics, gainsayers, are not ousted, not even rebuked. They boast of the fact that heretics are invited to stay. As a matter of fact, all Reformed Churches declare themselves alike **in teaching**, since they consider that to be unimportant just what the Lord has said. They agree to whatever a Jewish Rabbi may say, just as Zwingli hoped to find Aristotle and Socrates in heaven; the very heathens! Cardinal Gibbons once answered a Methodist minister who wanted "information" early in 1895, "As for the terms of reunion, they would be easier than is commonly imagined. The Catholic church holds to all the positive doctrines of all the Protestant Churches, and the acknowledgment of the Pope's judicial supremacy would make the way easy for accepting her other doctrines. **You are nearer to us than you imagine.**" (Quoted from Lehre und Wehre, 1895, p. 122.) And Rabbi Harrison, who had made the statement "that a good Catholic is no different from a good Jew," met with thunderous applause. (March 17, 1906, in a speech before Catholics.) The Reformed Churches, the Catholic Churches, the Jews * * * they **are** alike, **they teach salvation by works.**

The Reformed Church in America, the Reformed Church in the United States and the Christian Reformed Church accept the same standards of faith, the Belgic Confession of Faith, the canons of the Synod of Dort, and the Heidelberg Cathechism. The Waldensians in Italy are now also Reformed.

The following denominations are offsprings of the Dutch and the German Reformed Churches, as the similarity will show.

CHAPTER IV.

Why should a Lutheran not join the German Evangelical Synod of North America?

Introductory Remarks: King Frederick William III., of Prussia, may be called the founder of the United Evangelical Church, when in 1817 he ordered a union between the Lutheran and Reformed Church in Prussia. Those who responded to his order, were formed into a state church. In 1840, a branch was founded in America, which in time assumed the name of German Evangelical Synod of North America. This synod has inconsistently adopted the confessions of both the Lutheran and the Reformed Church, "as far as they agree." In points disagreeing **they fail to declare which are wrong or whether both are wrong.** They use ambiguous words, in the main containing Reformed doctrines, and admitting such a turn of words as to catch unwary Lutherans. They **both teach and deny the same Bible truths,** as the case is expedient. Not rejecting and condemning Reformed teachings they are guilty of them all, and are practically of the Reformed Church. **All that had been said in Chapter III. should be charged against them.** However, the expression of faith, as given in their catechism, somewhat modifies the tenets of the Reformed Church, as shall be shown in the following. Closely akin to the Evangelical Synod are the Moravians. Zinzendorf, the founder, speaks of three tropes, the Lutheran, the Reformed, the Moravian, having equal rights. Bishop Spangenberg, soon after Zinzendorf's death in 1760, purged away some of the freaks embodied into the "Brotherhood." They disannulled their connection with the Augsburg Confession in 1848. Their missionary activity is very large. In volume of doctrine they claim of having just a Blood Theology (Bruederblatt, Jan., 1856) still in their Catechism they

hold the Reformed doctrine of a free will, of the sacraments, of the atonement of Christ. (Qu. 105, 106, 40.)

A Lutheran should beware of this Church for the following reasons:

1. They refuse to **disown the false teachings of the Reformed Church,** but consider them to be on an equal footing with the teachings of the Lutheran Church.

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2. They refuse to **acknowledge as legitimate the divine truths** which the Lutheran Church maintains in opposition to the Reformed Church.

a. **Quotations:** "These differences in doctrine are surely not to be considered as excluding and defining one another." (Irion, in his expl. of the Evangelical Catech., p. 394.)

"The Evangelical Church acknowledges (laesst zu Recht bestehen) also the Reformed Church alongside of the Lutheran Church although she supposes (annimmt) the doctrine of Luther to be the deeper one." (The same, p. 364.)

"In the points of difference * * * the Synod avails herself of the freedom of conscience, as it is prevailing in this matter within the Evangelical Church." (Statutes of the Synod, paragraph 2.)

"A co-operation with socalled sectarians * * * veritably is a **Christian Duty.**" (Irion, in same document as before, p. 364.)

b. **The Bible to the contrary:** Matth. 7 : 15, "Beware of false prophets." (Evangelicals say, they share equal rights with the Reformed.)

II. Cor. 6 : 14, "Be ye not unequally yoked together with unbelievers." (We work in harmony, peace and love with sectarians, they say.)

V. 17, "Wherefore come out from among them, and be ye separate." (We share Holy Communion with them, say the Evangelicals.)

Tit. 3 : 10, "A man that is a heretic, reject." (We do not reject Reformed heretics, say the Ev.)

II. John 10, "If there come any unto you, and bring

not this doctrine, receive him not into your house, neither bid himGod speed." (With us the Reformed, heresies and all, find a spiritual home, say the Ev.)

Gal. 1 : 9, "As we said before, so say I now again. If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." (The Ev. say, it is our duty, **not to condemn** the Reformed heresies.)

I. Cor. 1 : 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak** the same thing, and that there be **no divisions** among you, but that ye be perfectly joined together **in the same mind and in the same judgment.**" (The Ev. say, With us both the Reformed and the Lutherans are allowed to have differences of opinion, and still be one.)

John 8 : 31, "If ye continue in my word, then are ye my disciples indeed." (The Ev. declare, Those that love Jesus are his true disciple; it does not matter whether they continue in his word or not.)

Gal. 2 : 11, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." (The Ev. declare that they merely fulfill their Christian duty when they deny quite a number of Christian doctrines publicly, wilfully and as a matter of principle.)

c. **Lutheran Teaching:** Doctrines are essential; in these **must** be unity; ceremonies are not essential. (Augsburg Conf., Art. VII. See p. 25.

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3. **Holy Writ,** they say, is not verbally inspired by God, and contains errors.

a. **Quotations:** "We have seen that the verbal and literal inspiration does not agree with the honor of Scripture, nor with the respectability of the holy authors * * * We maintain that Holy Writ may * * * even contain errors, defects, and inconsistencies." (Magazin fur Evang. Theologie und Kirche, Vol. 27, p. 165.)

b. **The Bible to the contrary:** I. Cor. 2 : 13, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

II. Tim. 3 : 15-17, "The holy Scriptures, which are **able** to make thee wise unto salvation through faith which is in Christ Jesus. **All Scripture is given by inspiration of God,** and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be **perfect, thoroughly** furnished unto **all** good works."

John 10 : 35, "If he called them gods, unto whom the word of God came, and the Scripture **cannot be broken.**" (The very expressions are inspired, and the word of God.)

c. **Lutheran Teaching:** See chapter II., a., 1, c.

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4 Concerning the **Person of Christ** they say: "The Son of God has laid off as man His divine perfections, and has entered into the imperfect human being, in order to arrive at perfection as man." (Irion, p. 180.)

"As the Son of God He needed not to fulfill the law, but as man He was required to do this." (The same, p. 183.)

a. **The Bible to the contrary:** John 1 : 14, "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (Christ did not lay down His divine perfections, but did not make constant and full use of His divine majesty, in the state of humiliation.)

Gal. 4 : 4-5, "When the fulness of the time was come, God sent forth **His Son, made of a woman,** made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Not to attain perfection for Himself, but as our substitute He was required to fulfill the law.)

b. **Lutheran teaching:** See remarks under a.), and Formula of Concord, Epitome, III., 3: "We believe, teach, and confess, with one accord that Christ is our righteousness not according to the divine nature only, nor according to the human nature only, but that the entire Christ according to both natures was obedient, serving the Father as God and man unto death, and meriting for us remission of sins and eternal life."

5. Of the State of **Humiliation** and that of **Exaltation** they say this: "The Godman came to the use and enjoyment of his glory **also** according to his human nature." (Irion, p. 210.)

a. **The Bible to the contrary:** Phil. 2 : 8-9, "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and **given** Him a name which is above every name." (Compare v. 7, "and He took upon him the form of a servant." It is here said of the human nature only, that it was humbled and exalted; the name above every name He had before, as God.) See Ch. III., 3, b.

b. **Lutheran Teaching:** See Chapter III., 3, c.

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6. Of the **Descension** of Christ **Into Hell** they say: "We are not to understand Hell as meaning the place of abode of the devils and the condemned, but as meaning Hades, the place where the souls of those are kept, that died in the time before Christ. These souls also Christ has saved by His vicarious sacrifice, and they should learn of Him personally, that they might be saved for the kingdom of heaven, likewise to those that had led a wicked and ungodly life on earth, but were not confirmed in their sin." (Irion, p. 195.)

a. and b. **The Bible and Lutheran Teaching to the contrary:** See Chapter III., 3, b. and c.

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7. Concerning the **Image** of **God** they say this: "The first human beings were created towards the image of God, therefore good; if they would, however, become the perfect image of God, they were required with a steadfast will to take exercise in the obedience of God, until they would be inwardly mature and fullgrown." (Irion, p. 195.)

See the **Bible and Lutheran Teaching to the contrary:** Ch. II., a, 2, b and c.

8. Concerning **Original Sin** they teach, that man, on account of it is not strong enough to battle against sin; that his essence is weakened by the same, but that for natural man remnants remained of divine life, and willingness of the Spirit towards good.

See Ch. II., a, 3, b and c.

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9. The **Unregenerated,** according to Irion, p. 152, may be receptive for the Word of God. Some feel their ruin more than others, they **long** for salvation, and God's grace can work with them.

Three classes of communicants; "such that come with true faith, others that come without repentance, in plain unbelief * * and such as are not yet awakened spiritually, that are not unbelieving, but at the same time have not passed through to a living life of faith." See Ch. II., a, 3, b and c.

a. **The Bible to the contrary:** Mark 16 : 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Every one either believes or does not; there is **no middle class.**)

Rom. 8 : 7, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed **can be.**" (All those not believing are enemies of God.)

b. **Lutheran Teaching;** see Ch. II., a, 3, c.

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10. In **Conversion,** the Evangelicals say: "We must come to Christ, if we would be saved. To this end, the Holy Spirit gives the ability, that is, the power; he makes it possible that we **can** come." (Irion, p. 213.)

See Ch. II., a. 9, b and c as to the contrary.

See also I. Peter 1 : 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (Every one is converted that has faith, although it be but a spark, and even when he has not received Holy Baptism, the seal of faith.)

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11. "**Baptism** by water alone," according to Irion, "cannot save any one; the baptism of the Spirit must

follow * * * God gives indeed the new life in Baptism; this is of no account, however, if man does not grasp and appropriate it with his will."

a. **The Bible to the contrary:** Gal. 3 : 27, "For as many of you as have been baptized into Christ, have put on Christ."

I. Peter 3 : 21, "The like figure whereunto even Baptism doth also now save us." (Compare v. 20, the water saves us.)

See Ch. III., 7, b and c.

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12. There is no **One**, nor a **Holy Church**, the Ev. assure us. The visible church shall once be that. (Irion, p. 248.)

a. **The Bible to the Contrary:** Eph. 4 : 3-6, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." John 10 : 16. (The true **Invisible Church** is now one and holy, Holy Writ knows nothing of a One, Holy **Visible** church in the future.)

b. **See Lutheran teaching,** Ch. II., a, 15, c.

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13. **On Sunday,** Irion teaches, secular work is forbidden by God. p. 28.

See Ch. III., 11, b, as to the contrary.

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14. **Predestination,** they say, is "Preordaining all mankind for eternal salvation." (Irion, p. 163.)

See Ch. III., 10, b and c.

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15. Not to mention various other points that are erroneous, we will mention as last point that they advocate **A False Union.** Albert Schory in his History of the Synod says this, p. 25: "Since our adversaries cannot, accord-

ing to their conviction, unite with us in a Church-body, we ask, Can we not, then, work side by side for the kingdom of God and the salvation of souls, as long as it is still day? Ought not the Lutheran Church have more important problems to solve than to fight union? * * * Let us fight in common against the true and most formidable enemy, against unbelief and sin in the heart, within and without the Church."

a. **The Bible to the contrary,** see paragraph 2. b. and c. The wolves in sheep clothing are the most dangerous enemies of the Church. Besides, false teachers bridge over the gap between faith and unbelief, between the Church and the world.

CHAPTER V.

Why should a Lutheran not join the Baptist Church?

Introductory Remarks: The original history of the Baptists, or, as they were formerly called, Anabaptists, is very obscure. In England, they, as well as the Presbyterians and Congregationalists, were the **Dissenters,** from the Church of England, **not in points of doctrine, but in Church government.** These were also called Puritans. Since the 17th century there are the two main divisions of **Particular Baptists** and **General Baptists.** To the first group belong the following:

Anti-Mission, or Hard Shell Baptists. These call all missionary activity an innovation against the Scriptures, of which their fathers knew nothing. See Matth. 28 : 19-20.

Old School or **Primitive** Baptists. The Philadelphia Confession of Faith, and the New Hampshire Confession are expressions of their faith.

Seventh Day Baptists. .Stephen Mumford, of England, founded the association in America. They are quite active in distributing their tracts; and make an appeal for the restoration of the Bible Sabbath, and a defense of the Sabbath.

Among the Regular Baptists may be named the following:

Free-Will Baptists. Also called Free Communion Baptists. Their tenets are contained in the Treatise on the Faith and Practice of the Free-will Baptists.

Unitarian Baptists. These are a combine of dissenters from the M. E. Church, of the Baptist Church, and of the Presbyterian Church. They deny the doctrine of the Trinity, of the divinity of Christ, and are otherwise Baptists in teaching.

Winebrennarians. These are followers of a J. Winebrenner, an impeached Reformed Minister. Their tenets are laid down in "Declaration of Views of the Church of God."

Other Baptist societies are: the **Six Principal** Bap-

tists, (Hebr. 6 : 1-2.), the **Dunkards**, of which the Old Order Brethren wear beards, reject higher institutions of learning, Sunday schools, missions, also refuse to vote, and to serve in the army; the larger party among the Dunkards have colleges and missions. The **Seventh Day German** Baptists resemble the Dunkards, except that they are communists, vegetarians, and live in celibacy. Akin to the Dunkards are also the **River Brethren.** The **Campbellites,** or **Disciples of Christ** are named after A. Campbell and his father, Thomas Campbell. They united with Baptists in 1810, separated from these in 1827. See special chapter on Campbellites.

A Lutheran should not join the Baptist Church for the following reasons:

1. They hold in common with the Reformed Church the following errors:

a. To them **Holy Writ** is not the infallible word of God, and as such it is subject to criticism. The most radical views concerning the Scriptures are tolerated in their World Congress, and they boast of it. President Harper of Chicago University, and President Andrews, of Brown University, in a congress at Detroit, in the year 1895, approved of the destructive methods used by the higher critics, and in particular assigned the last 27 chapters of Isaiah to some one else. Professor Howard Osgood, of Rochester, in reply to them, read an article written a hundred years ago, which expressed the very same views as those of Pres. Harper and Pres. Andrews. After finishing he gave out the name of the author: Thomas Paine, the infidel. See Ch. III., 1.

b. In performing the three-fold office the **two natures of Christ** work independently. "As He and the Father are one, He had all the offices according to His divine nature. * * * As a man He fulfilled all the duties required of us." (Free-Will Baptists, in their Treatise on Faith. See Ch. III., 3. See Ch. VII., 1, b. Also as to the sitting of Christ at the right hand of God. Herein the Baptist confession does not differ even in the wording from that of the Presbyterians.

c. The word of God and the Sacraments, they say, are not **Means of Grace.** "Although the gospel is only an external means revealing Christ and saving faith, still * * * the powerful, irresistible working of the Holy Spirit is necessary * * * without which other means are not sufficient towards conversion." (Confession of the year 1688.) Faith is their substitute for the means of grace. Spurgeon asks: "Can a man know that his sins are forgiven?" He answers, "Certainly he can. The pardon which is sealed in heaven is resealed in our conscience. The mercy which is recorded above is made to shed its light into the darkness of our hearts." Accordingly, they **do not want any absolution.** Spurgeon, in a sermon on Luke 18 : 13, says: "And what think you, sirs, must be the curse that fills the mouth of the damned souls, when in another world they meet the priest who absolved them with this sham absolution? See Chap. III., 6.

d. The **Sabbath** is, as the Free-Will Baptists say in their Treatise on the Faith, p. 34, "a day among seven which God has selected since the foundation of the world for sacred rest and service * * * On this day all people must refrain from secular work and dedicate themselves to the service of God." See Ch. III., 11.

e. **Baptism** is merely a symbol of regeneration. Spurgeon says in a sermon on Mark 16 : 16, "I know that believer's baptism itself does not wash away sins, yet it is so the **outward sign** and emblem of it to the believer that the thing visible may be described as the thing signified. Just as our Saviour said: This is my body, **when it was not his body**, but bread; yet, inasmuch as it represented his body, it was fair and right according to the usage of language to say: "Take, eat, this is my body." See Ch. III., 7.

f. Regarding **Holy Communion** they demand the **breaking of bread.** Bread and wine are emblems, nothing more. Christ's body and blood are not taken with the mouth, there is no remission of sins in this. (See foregoing quotation from Spurgeon.) The confession of the year 1688 has the following: The Lord Jesus has commanded in this institution * * * to take the bread and break it. See Ch. III., 8.

g. Regarding **Predestination** the Baptists also are divided into Calvinists and Arminians. See Ch. III., 10. Spurgeon says on Hebr. 13 : 20, "The covenant (of predestination) had for its end the restoration of the chosen people." Again he says: "They believe that Judas was atoned for just as much as Peter; they believe that the damned in hell are as much an object of Jesus Christ's satisfaction as the saved in heaven * * * Now such an atonement I despise * * * I reject it." The confession of the year 1688 declares this: "It has pleased God according to the inscrutable counsel of his will * * * * to pass by the rest of the people, and to ordain them to dishonor and wrath." The Free-will Baptists say in their Articles of faith: "God has decreed from the beginning to save all those that would comply with the conditions of salvation."

h. The Baptists also advocate a **false union.** On March 27, 1901, in a meeting for the purpose of erecting a monument for Baron Hirsch, a Dr. McArthur, of a Baptist Church in New York, read the Scripture lesson, Rabbi Silverman spoke the invocation, and Gen. James delivered an address. The closing address was made by the Chinese minister, Wu. His theme was, "Religious Tolerance."

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2. The tenets peculiar to the Baptist church are the following:

a. In baptism **Immersion** is necessary. A Rev. Ira Estepp, in 1901, was suspended from office, because he did not baptize his daughter by immersion, but by sprinkling on her head. She had been seriously ill, and **immersion in her condition was impossible.** And she wanted to be baptized. But the father had transgressed the church rule of the United Baptists, and his license was revoked, after maintaining a prominent position for fifteen years. The Evangelist Sanford immersed thirty persons in the Androscoggin River in Maine, Dec. 8th, 1901. Eight days later, one of that number, a lady, **died from the effects of the ice-cold bath.** Still the Baptists insist on immersion. So says the Confession of the year 1688, of the

Old School Baptists. So says the Treatise on the Faith, of the Free-will Baptists. Why?

Does Holy Writ demand it? Where? The word "baptize" and its derivatives occur 122 times in the New Testament. The Jews baptized themselves before eating, also their cups, and pots, brazen vessels, and tables Mark 7 : 3-4. One version, the Codex Sinaticus, reads "sprinkle" here, instead of "baptize." Vincent, in his "Word Studies in the New Testament" says of the word "tables": "if this belongs to the text, **we certainly cannot explain baptism as immersion.**" **We furthermore** ask as to Luke 11 : 38, did the Pharisees expect Christ to immerse before meals, **when they merely washed their hands?** But at that Scripture passage the word baptize is used. Numbers 19 : 14-19 tells of the procedure in such baptisms, as prescribed by law. A clean person shall take hyssop and dip it in water, and **sprinkle** it upon the tent, and upon all the vessels, and upon the persons. In every instance this baptism was a religious act. Compare Hebr. 10 : 22: (Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.) The words are unknown to secular Greek; and in the New Testament the word baptize never has the meaning immerse, nor has the noun baptism the sense of immersion. **Nor can a single case be quoted where, in apostolic days, Christian baptism was administered by immersion.** On the other hand, there are instances recorded where immersion was excluded by the circumstances of the case or by the terms of the narrative. Thus in the very first case recorded, where was the river or pool in the the city or its environment, in which **three thousand** might have been immersed, in spite of the mob that had crucified Christ? When **Cornelius** and his household were to be baptized, Peter said: Can any man **forbid** water, that these should not be baptized? Indeed, the water was not to be hindered from being brought to where it was to be used. (Acts 10 : 47.) The **eunuch** was on his way through a desert country, where water was and is to this day scanty. To get down from the chariot into one of these pools into a position to permit Philip to lift water with his hand and pour it upon

the eunuch's head, was the simplest way. The Baptists quote Rom. 6 : 3-4, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Which is here the point of comparison, we ask? The comparison is indeed not between immersion into, together with the coming out of the water, and between the death, burial, and resurrection of Christ. On the contrary, **Christ's death and resurrection is compared with our dying unto sin, and living in a new life.** Nothing at all is said here as to the method of baptism. Now why should we immerse?

Did they immerse in the early Christian Church? Yes, they did. But they also administered baptism by sprinkling. In the year 255, Cyprian, one of the so-called Church Fathers, writes to a certain Magnus the following: "You have asked, my dear son, what I thought of those who during their infirmity and sickness receive the grace of God, whether they are to be considered true Christians, if they are not washed with the wholesome water, but sprinkled * * * From this it is apparent that the sprinkling of water also is to be considered a salutary bath."

b. **Children,** they say, are not to be baptized. Persons baptized in childhood, or in any other way than immersion, must be baptized again. Spurgeon does not want anybody baptized,who is "not yet a steadfast believer in Christ's going down to hell;" he also calls the baptism of children "an insult to the All-gracious Father," and "a mockery for devils." (Sermon on Mark 16 : 16.)

When Christ commanded to baptize all nations, did he exclude the children? If Baptists wish to exclude children in Matth. 28 : 29, since Christ does not mention them in particular, how, then, can they say they are included in the term "world," John 3 : 16? Why, their names are not mentioned! Perhaps Christ has said only those are to be baptized that are able to be taught. **Does** he say that? The literal translation is: Go ye and **dis-**

ciple all nations. Vincent, in his Word Studies, renders it: make disciples of all nations. They should be made disciples by baptizing and teaching them to observe, etc. * * * Baptizing is mentioned first. We ask again, **Can** a child be made a disciple of Christ? A disciple is a Christian. Whosoever shall give to drink unto the little ones a cup of cold water only in the name of a disciple, Matth. 10 : 42, is on the same footing with one that does this in Christ's name, Mark 9 : 41. Those that are Christ's, are described as heirs of heaven, Gal. 3 : 29; they have crucified the flesh, Ch. 5 : 24, they **trust** to **themselves** that they are Christ's, II. Cor. 10 : 7. Now the uo oli Lig the little children, that of such is the kingdom of God. They therefore are of Christ, Mark 10 : 14; and accordingly, we can make disciples of them. They are not by nature the Lord's disciples; they are flesh born of the flesh, and as such **cannot** enter into the kingdom of God, except they be **born of Water and** of the **Spirit**, John 3 : 5. They must have their own faith, if they would be justified in baptism, Rom. 1 : 17; Hebr. 11 : 6. But Christ says they **do** believe, Matth. 18 : 6. And the faith of the infant St. John is an example, Luke 1 : 15-44.

But how did the disciples understand this commission of baptism? Peter tells his audience, Acts 2 : 38-39, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to **your children.**" Which promise belongs to the children? That of the gift of the Holy Ghost? How will they partake of it? Through baptism. Peter does not say that children must **show** repentance. They cannot show it if they do not repent. St. Paul baptized Lydia and **her household**, Acts 16, Stephanas and his **household.** Do children belong to a household?

What say the **Church Fathers?** About the year 140 Justine the Martyr wrote: "And many men and women, of the age of 60 and 70 years that had been made disciples of Christ in their childhood, remain unspoiled." What made them disciples? Baptism did, and in the days of the apostles at that. Irenaeus (202) testifies that "infants, boys and youths, and their seniors are born again

in God." His contemporary, Titus Flavius Clemens, advises in his "Paedagogus" among other things "to think of an apostle **and of the children that are drawn out of the water.**" Such an advice presupposes that it was quite common to baptize little children. One more testimony, that of Origen, also of the third century. He writes: "What may be the cause that it is required according to the observance of the Church to give baptism also to the little children, as the baptism of the Church is given **for the remission of sins**? For, if there is nothing in little children, that needs remission * * * the grace of baptism appears superfluous." (Lehre und Wehre, 1911, p. 70.) See Ch. III., 7.

CHAPTER VI.

Why should a Lutheran not join the Methodists?

Introductory Remarks: John and Charles Wesley, who are looked upon as founders of Methodism, found out through Luther's writings, that in spite of their "holy club" they had not been converted. Would to God they had continued in the study of Luther's works! Their activities began in 1739. In 1785 the Methodists severed all connection with the State Church of England. Their teachings may be gathered from their Church ordinances, catechisms, and recognized writings. As their name implies, the Methodists are of the opinion that new methods are necessary to hasten conversion, as for instance, the feverish, nerve-racking excitement of revivals.

The various Methodist bodies may be classed as follows:

The **Wesleyan** Methodists are the parent society. The ministers are appointed by a committee.

The **Wesleyan Methodist New Connection** separated because the conference did not allow lay delegates.

The **Primitive Methodist Connection,** or Ranters, severed their connection, as the conference did not approve of camp meetings.

Also the **Primitive Wesleyans of Ireland,** the **Bible Christians** or **Bryanites, Independent,** and **Tent** Methodists, in England and Ireland.

The **M. E. Church** is the first and largest of the Methodist societies of America. The first congregation was organized in 1766, by a lay-preacher. Wesley's adherents founded others. For eighteen years **no Sacraments were administered, as there was no ordained minister.**

The **Methodist Episcopal Church, South,** was ushered into this world by the unrest which the abolition movement stirred up. The break came, when in 1844 a

bishop was about to be suspended from office, because through marrige he had come into the possession of slaves.

The **Wesleyan** Methodists before the Civil War unduly agitated immediate abolition of slavery. They finally were under suspicion of being enemies of liberty. In 1867 they declared against secret societies, and for woman suffrage.

The **M. P.** Church, founded in 1830, has no bishops nor presiding elders.

The **A. M. E.** Church is the largest society of Colored Methodists. According to the Christian Herald Almanac there are five other Colored Methodist bodies.

Other Methodist bodies are the **Evangelical Association** or **Albright Methodists, the United Brethren,** the **Jumpers** or **Barkers,** the **Salvation Army,** the **Congregational,** the **New Congregational,** the **Free Methodist** Churches, the **Pentecostal Church of the Nazarene,** recognized by the Christian Herald Almanac as being in accord with the M. E. Church. The **Holy Rollers** demand the rolling on the floor, sometimes for hours, as a "means of grace" toward regeneration, if other "means," such as bathing, putting on white garments, immersion, have failed. The proselyte must confess all sins of his life in the presence of all, and reveal the innermost secrets of his soul. (Lutheraner, 1907, 6.)

A Lutheran should beware of the Methodist Churches for the reason,

1. **That they, too, have errors in common with the Reformed Church.**

a. All theories as to the **Bible** being a divine revelation are tolerated in their midst, to use the words of one of their periodicals (Der christliche Apologete, Jan. 3, 1901) from the straight-jacket verbal inspiration theory down to the most radical theory of the higher critics. "Not the orthodoxy of a church is the best security of

her spiritual life," on the contrary, "the spiritual life is the best security for orthodoxy," are said to be Wesley's own words, according to Stevens, History of the M. E. Church, II., 209. **Methodism is life, not doctrine,** they say. Thus, according to their own statements they do not accept unconditionally the authority of the Scriptures in all points of doctrine and life.

See Ch. III., 1, as to the contrary. The Christian life, feelings, cannot be the basis of teaching, if the opposite is true, that the **teachings** of Holy Writ is and must forever be the standard and basis of all faith and life. According to their own confession the Methodists put the point of gravity in religion out of reach of the intellect, and place it on their variable feelings, their ever-changeable, deceitful, and desperately wicked heart. Jer. 17 : 9.

b. The circumstances of **Christ's Vicarious Sacrifice** is speculation, according to the aforementioned periodical. They omit from their confession that Christ descended into hell. They forbid the making of images in their second commandment.

See Ch. III., 3, 5, 11.

c. **Election** did not take place before creation; it is conditioned by man's conduct. Wesley says in his "Scripture Doctrine of Predestination, Election, and Reprobation": "If the elect were chosen through the sanctification of the Spirit, then they were not elected before they were sanctified * * * They were not chosen before they believed * * * We believe that in the moment in which Adam fell, he no more had any freedom of will, but that God **again gave to mankind free will and power** to accept the offered salvation, when he gave to him and his offsprings * * * the promise of a Saviour."

See Ch. III., 10, as to the contrary.

d. **Christ** is encased in heaven according to his human nature. Art. V. of the "Articles of Faith of the Methodists," confesses to this, "He has ascended into heaven, and **there sits,** until He shall return to judge all men on the last day."

See Ch. III., 3.

e. Man must apply himself towards **conversion.** See quotation under c. Repentance, they say, is sorrow over, and a determined hatred for sin; it does not include faith, but is a preparation for it. The longing for the grace of God is not faith. Repentance is a feeling of sinfulness and **accepting the grace of God in Christ,** coupled with sorrow over, and hatred against sin, and with an upright and honest purpose to turn from it unto God. Repentance is a **necessary preparation for faith.** (Catechism, No. 3, p. 31. See 2, e, in this chapter. See Ch. II., a, 9, c.)

f. The characteristics of the **Church,** according to the Methodist Catechism, No. 3, p. 44, are her evangelical doctrine, the service of the traveling missionaries, and their **Special Means of Grace,** that is, The **Love Feasts** and **Classmeetings.** If these ordinances are means of grace they **must** be kept. "Whoever wilfully and premeditatedly breaks the customs and ceremonies of the church to which he belongs, when such have been ordered not against the Word of God and under lawful authority, he should be reproved publicly for this, as one that violates the general order of the church and wounds the conscience of the weaker brethren." Art. 22, of the Articles of Faith.

See Ch. III., 6.

g. The same Catechism asks (No. 3, p. 51) what bread and wine in the **Eucharist** should **signify,** and answers: "They signify as solemn emblems the body and blood of Christ * * * How shall the body and blood of the Lord be received? Spiritually * * * "

See Ch. III., 8.

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2. Errors peculiar to the Methodists are the following:

a. By virtue of **Original Sin** man is "far removed" from the original righteousness. Art. 7, of the "Articles of Faith." They say, then, that the image of God had never been wholly destroyed. They omit from the 39,

"Articles of the Episcopalians," the words regarding the total depravity of the lusts.

See Ch. II., a, 2, b and c.

b. Christ, they say is a **New Lawgiver.** "The best way to preach Christ is to present Him in all His offices, and to proclaim **His Law as well as His Gospel to believers** and unbelievers." (Doctrine and Church Ordinance, paragraph 131.)

See Gal. 3 : 24, (Christ is not to succeed the law as a schoolmaster.) Compare also the following:

John 5 : 45, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom you trust."

See Augsburg Confession, Art. XXVII: "As Christ says, Matth. 15 : 9, 'In vain they do worship Me, teaching for doctrines the commandments of men.' Thus also St. Paul teaches everywhere that we should not look for righteousness to come from our commandments and worship such as invented by man, but that righteousness and piety before God proceeds from faith and confidence. Rom. 3 : 22, 'that we believe that for the sake of His only Son, Christ, God accepts us by grace.' "

c. Their Catechism asks (No. 3, p. 36), "What is **Perfect Sanctification?**" Answer: "The state of being in which we are entirely cleansed from sin * * * " According to B. H. Carroll (Lehre und Wehre, 1901, p. 59,) Wesley constructed this new doctrine in 1725, thirteen years before his conversion. He teaches that any one that is regenerated can at any time through the prayer of faith be delivered at once and **completely** from all inborn sin and the inclination to sin, which has remained in regeneration.

See I. John 1 : 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Compare:

Matth. 5 : 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (The believers always aim to be perfect. But from the fact that we are **required** to be perfect it can by no means be argued that it is **possible** to be perfect in this life.)

See Formula of Concord, Decl., Art. 1, 14. "We reject and condemn the idea that original sin is a mere blemish, not much of account, and that nature through it all has kept her good abilities also in spiritual matters."

d. The M. E. Church in particular vests the **bishops** with the authority over the church, although now in their conferences the laymen have equal representation with the ministers, since May 2nd, 1900. They say in their church discipline: "That the duty of a bishop is * * * to appoint the ministers to their respective parochies, provided that he shall not allow any minister to be at the same place for more than three successive years."

See I. Cor. 1 : 24, "Not for that we have dominion over your faith, but are helpers of your joy." **See Ch. III., 9.**

e. We have now arrived at the **"electromagnetic induction"** within the Methodist Churches (and other sectarian churches as well). The "bateries" are especially the revivalists. The "volts" are Spirit and power. "Induction" takes place usually in revivals. If the "batteries" give out, no more "induction" takes place. They seem to be indispensable, since, according to Methodist teaching repentance does not include faith. The longing for the grace of God which they require in repentance, is faith by no means. It is only a fair preparation for acquiring faith. The real faith for them is, not to rely on the Word of God, but to **feel** the **testimony** of the **Spirit of God**. This feeling must be brought on, by electromagnetic induction, of course. (See I. e, in this chapter.) And Wesley says in his sermons (1, 287) regarding that testimony of the Spirit: "The testimony of the Spirit, as I understand it, is an inward impression upon the soul, according to which the Spirit of God **directly** * * * bears witness with my spirit, that I am a child of God."

Somehow these "batteries" are growing weak. The Christian Advocate of Pittsburg (1898) thinks that "the practical results of meetings conducted by Moody and Dr. Wilbur Chapman at that place are in themselves of doubtful benefit * * * A single, conscientious pastor, having charge of a serious congregation, will often bring

in a greater harvest * * * than all the noise and excitement of such large public demonstrations."

Now we have nothing to say about the "sermons" delivered on such occasions, after all that has been said so far in this book. **The entire procedure of inflating new life into dying congregations by professional evangelists is a nuisance.** The Lord prefers to provide for his congregations by giving pastors, elders to every church, Acts 14 : 23; overseers to all the flock: Ch. 20 : 28. Congregations should bear in mind, (1) that they ought to call capable persons apt to teach to take charge of the ministry, I. Tim. 3 : 2; (2) that those that are called, also take heed to the ministry according to the word of God, Col. 4 : 17. In such a case, however, congregations ought to be convinced that they are **best taken care of by the pastors that God thus has given them.** This is as certainly true as God has given to individual congregations certain persons that these should be pastors, Acts 20 : 28, "The Holy Ghost hath made you overseers." For every congregation their own called pastor is invariably the best pastor. When the time comes that God would build up a congregation by some other minister He will present them with one properly chosen.

Besides it is the word of God itself, doing its own work. See Ch. III., 6, b and c. The word is always the tool of the Holy Spirit, even if Satan himself preaches it. The very testimony of the Holy Spirit with our spirit is impossible, if faith has no Word of God to grasp. Now you may from the fullness of the Spirit preach the Word of God externally, but you cannot pour out this Spirit, **you** cannot pour him into others; **you** cannot make other people feel as you do. The Holy Spirit converts whomever, whenever, and through whomever **He** wills, as the wind bloweth where it listeth, John 3 : 8.

CHAPTER VII.

Why should a Lutheran not join the Presbyterian Church?

Introductory Remarks: An insurgent against the government, a demagogue demanding the death penalty for those rulers that would not exterminate Catholicism, and at the same time, the founder of Presbyterianism, such was John Knox. In 1560 the Scotch Parliament accepted the Scotch Confession, as drafted by Knox. Since 1567 the Presbyterians are an independent organization. From 1638 to the time of Oliver Cromwell the Presbyterians put on the scene a political revolution having a religious character, gaining the upper hand during this time. Thus Parliament convened the Westminster Assembly, which met in sessions regularly from July 1st, 1643, to Feb. 22nd, 1649. The output of this assembly are the Westminster Confession of Faith, the Larger and Shorter Catechism.

The various Presbyterian Church bodies may be named as follows: The **Presbyterian Church in the United States of America**, the **Cumberland Presbyterian Church**, the **Colored Cumberland Presbyterians**, the **Welsh Calvanistic Methodist Church**, the **United Presbyterian Church of North America, the Presbyterian Church in the United States**, the **Associate Synod of North America**, the **Associate Reformed Synod of the South**, the **Synod of the Reformed Presbyterian Church of North America**, the **Reformed Presbyterian Church in North America, General Synod**, the **Reformed Presbyterian Church (Covenanted)**, and the **Reformed Presbyterian Church in the United States and Canada.**

The **Irvingites** and **Glassites** are followers of two derelict Presbyterian clergyman, the former having apostles, of the "same rank as Christ," (L. u. W. 1907, 45.) and having become Episcopalian in character. The latter are of the Congregational type.

A Lutheran should avoid the Presbyterian Church for the following reasons:

They agree with the Reformed Church in particular:

1. As to **Predestination.** "Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased * * * to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." (Confession of Faith. Ch. III., Sect. VI., 7.) See Ch. III., 10.

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2. As to the **Person and Offices of Christ.** "Christ is active in His work of atonement according to both natures, since He performs by each nature that which is peculiar to it." (Confession, Ch. VIII., 7.)

Christ's Humiliation after His death is, "that He * * * remained in the power of death until the third day, which otherwise has been expressed in the words, descended into hell." Larger Catechism, Quest. 50.

"With which (body) He has **ascended** into heaven, and **there** sits at the right hand of God and intercedes for us." (Conf. Ch. VIII., 4.)

See Ch. III., 3.

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3. As to the **Means of Grace,** Holy Baptism and Holy Communion: "We have seen above * * * that sanctification is a progressive work of the Holy Spirit, and that the inward means are the truth, prayer, the Sacraments, and the gracious discipline of divine providence. Whatever tends to promote sanctification must promote the strength of faith, which is its main root. Therefore faith must be nourished by the truth, prayer, the Sacraments, and every means of grace." (Hodge in his commentary, p. 278.) Prayer is described as a better means of grace than the Gospel and the Sacraments. Fisher, in his notes on Quest. 88 of the Larger Catechism, ventures to say

this: "In the Word these benefits are **exhibited** and **offered** to sinners of mankind, as the ground of their faith, that believing they may be possessed of them all, John 20 : 31. The Sacraments **represent** to our senses, I. Cor. 10 : 16, what the Word does to our faith, and are designed for the confirmation of it, Rom. 4 : 11. The prayer of faith **fetches home** to the soul all the good that is wrapped up both in the Word and in the Sacraments, Mark 11 : 24."

See Ch. III., 6. The Gospel is a power of God, Rom. 1 : 16, it is the incorruptible seed, I. Peter 1 : 23. Baptism is a washing of regeneration and renewing of the Holy Ghost, Tit. 3 : 5. Holy Communion is given for the remission of sins, Matth. 26 : 28. Prayer is **not** a means, by which God offers and gives His grace. The power of prayer is by no means inherent in prayer; on the contrary, prayer is the **fruit** and **result** of the means of grace, of the Word and the Sacraments. Whatever is procured by prayer, it gets the same by virtue of the promises of grace. Prayer cannot be co-ordinated with the Word and the Sacraments any more than vexations, Isa. 28 : 19, which **lead** to the means of grace, not **ordinary** means, but means **ordained** by God.

Sacraments are "holy signs and seals of the covenant of grace, immediately instituted by God," according to the Presbyterian confession, Art. XXII., "to **represent** Christ and his benefits, and to confirm our interest in him." See Savoy Decl., Chapters XXIX. and XXX. Chapter VIII., 1. The corresponding chapters in the Westminster Confession are the same in wording and phrasing.

See Rom. 4, 11, (often quoted by Presbyterians to prove their position) "And He received the **sign** of circumcision, a seal of the righteousness of faith." (It is not necessary to investigate whether the same should be said of the Sacraments of the Old Testament as is said of the New Testament. It will suffice to say, that sign here obviously does not mean picture or emblem. Of what is circumcision a picture? Is circumcision a **picture** or emblem of the covenant between God and Abraham?

Beyond all doubt, sign here is a mark or token. By circumcision the Israelites could see that they were chosen people of the Lord.) **See Ch. III., 7 and 8.**

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4. As to **Church Government,** Chapter 31 of the Confession has decreed: "It is incumbent upon the overseers and other rulers of the particular Church, by virtue of their office * * * to arrange meetings. It is the privilege of Synods and councils to **decide matters of faith** and of conscience, to give rules and discipline for the better arrangement of services, and of the regulation of the Church, to accept complaints in cases of bad conduct in the ministry, and to decide these **as the authority;** which decrees and decisions * * * are to be accepted with reverence and humility, not only because they agree with the Word of God, but also **because of the power, from which they come,** as this is an ordinance of God, as designed for this purpose." (Compare Ch. 30, of the same confession.)

See Ch. III., 9. Also Ch. II., a, 16.

CHAPTER VIII.

Why should a Lutheran not join the Congregational Church?

Introductory Remarks: Their confession, the Savoy Declaration, coincides in main points with the Westminster Confession of the Presbyterians. A large portion of the Congregational Church is fast becoming Unitarian, denying more or less the doctrines of Holy Trinity, the Divinity of Christ and of the Holy Spirit, of Original Sin, and of Redemption.

A Lutheran should beware of the Congregational Church, because:

1. They, too, have in common with the Reformed Church their errors, for inst., of **predestination**, of the **power** of the **Gospel**, of the **means of grace**, of **Baptism**, of **Holy Communion**, of the **two natures of Christ**, of the verbal **inspiration** of Holy Writ. This can be verified from the Savoy Declaration, which, in the wording and phrasing, almost completely coincides in most points with the Westminster Confession. The wording is the same regarding predestination, see Ch. VII., 1; the same words are used as to the natures of Christ, and his sitting at the right hand of God, see Ch. VII., 2.

The Word and the Sacraments are not **means of grace**, according to Chapters XX., XXIX., XXX., of the Savoy Declaration.

We quote of Ch. XX. the following: "Although the Gospel is but an external means, exhibiting Christ and saving grace." See Ch. V, 1, c.

Chapter XXIX. has the following: "Baptism is a Sacrament of the New Testament, instituted by Christ * * * to be an emblem and seal * * * of regeneration, of the remission of sins."

"The body and the blood of Christ are **not** bodily or carnally **in, with and under the bread and wine,**" according to Chapter XXX., 7.

Congregationalists joined with the United Brethren and the M. P. Church in 1906, adopting six articles of faith. According to the "Bible Student and Teacher," "the common ground chosen was loyalty to Jesus as the divine Saviour. Out of that may be evolved whatever the interpreter chooses to involve in it, since the Unitarian and liberalistic concept of the 'Divinity' of Jesus is at heavenwide removed from the Trinitarian concept of His proper 'deity.' By dint of a little logical shuffling almost anyone can take his stand on that platform. There is no recognition of the atonement for sin by the Son of God on the cross, and none of the sacred Scriptures as the inspired **Word** of God and the only authoritative message of salvation." The Congregationalist, in April, 1898, calls that a "progress of the 19th century, that the Bible is no more looked upon as God's revelation, but as literature." (Lehre und Wehre, 1898, p. 119.)

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2. In addition to the above, Congregationalists are **Chiliasts.** We will let them speak for themselves. "We expect according to his promise," they say, Ch. XXVI., 3, "that in the last days, when the Anti-Christ shall be taken, the Jews shall be called, and the gainsayers against the kingdom of his dear Son shall have been convinced, the Churches * * * will enjoy in this world a more quiet, more peaceable, and more glorious state, than they have enjoyed up to that time."

a. **The Bible to the contrary:** II. Tim. 4 : 18, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." (The kingdom of grace will be followed by the kingdom of glory. There is no promise whatever of **greater peace** and quiet for Christians in this life.)

II. Tim. 4 : 7-8, "I have **fought a good fight,** I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." (The lot of all Christians will be the same unto the end of the world; a good fight here in this world, and the glory in heaven.)

I. Thess. 4 : 16-17, "The Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the **dead in Christ shall rise first:** Then we which are alive and remain shall be caught up with them together in the clouds, to meet the Lord in the air; and so **shall we ever be with the Lord.**" (After resurrection the dead in Christ will not be merely a thousand years with the Lord, but forever. Compare the following.)

John 14 : 3, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (At His second coming the Lord will take those that are His unto Himself, that they shall be with Him forever.)

Matth. 25 : 31-46, "When the Son of man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory" * * * v. 46, "And these shall go away into everlasting punishment; but the righteous into life eternal." (Christ at His second coming will execute judgment.)

Hebr. 9 : 28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto **salvation.**" (Holy Writ knows only of a twofold coming of Christ.)

I. Thess. 5 : 2, "The day of the Lord so cometh as a thief in the night."

II. Thess. 2 : 8, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (After the Antichrist is revealed we are surely to expect Judgment day.)

See more complete sketch of Chiliasm, Ch. XVI.

CHAPTER IX.

Why should a Lutheran not join the Christian, or Campbellite Church?

Introductory Remarks. Although the Disciples of Christ or Campbellites, (see Ch. V., introductory remarks) claim as their only article of faith, that Jesus is the Christ, the Son of God, they positively demand as a test of fellowship among other things baptism by immersion, and the performance of good works as necessary towards salvation. Somehow they discharged a Prof. Morgan, of Drake University, because of his saying that certain parts of the Bible were not true. (1899) We ask, what right have they to declare anyone a heretic, when thus far they have failed to declare themselves as to what they believed? After all, **they wish to be judged by their utterances.** And we will, in the following. We are becoming acquainted with another church, that is more or less Unitarian in principle and practice.

A Lutheran should keep away from the Campbellites for the two reasons:

1. **For their errors in common with the Baptist and Reformed Churches.**

a. As regards **Immersion,** they say in "Our Position," "We agree with all those that demand immersion." See Ch. V., 2. Baptism, according to their "First Principles," is an act of faith, self-dedication. See Tit. 3 : 5. See Chapter on Baptists. (Faith does not **make** baptism, but **receives it.**)

b. They agree with the Baptist Societies as to infant baptism: "Our Position," p. 8. See Ch. V., 2. "Since children are not capable of believing, we cannot baptize them." "Why am I a Disciple?" by A. J. Hobbs, p. 12. See Ch. V., 2.

c. The breaking of bread is necessary, according to Campbell's Christian System, p. 308.

The same says, p. 310, "The bread is thus ordered to be an exhibition of His body, which first was immune, then was wounded for our sins. The cup is instituted to be an exhibition of his blood."

We do not wrap up (Holy Communion) into the solemnities of a sacrament, but consider it to be a sweet and precious meal of sacred remembrances, to arouse our love to Christ, and to fasten the ties of common brotherhood."

See Ch. III., 8.

d. They defend **free will** of the natural man, and are Arminians as to predestination.

J. Errett says in First Principles, "If this doctrine of a total passivity is presented, we not only object, but also declare it to be one of the most obnoxious errors * * * For it robs man of the privilege and the duty to save himself." (p. 61.)

Campbell in his Christian System, (p. 33) speaks of "the remarkable fact that every one regarding the spiritual and eternal blessings positively and infallibly has his own choice. Life and death, good and bad, happiness and misery, are laid before man, and he is told to make his own choice."

See Ch. III., 5, b; also paragraph 10 as to the contrary.

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2. For the errors in common with the Unitarians.

a. They violate the doctrine of the **Trinity.** A. Campbell says in his Christian System, p. 20, "Before the Christian System, before the relation of the Father, Son and Holy Ghost took its beginning, his (the Son's) rank in the divine nature was that of the Word of God * * * Whereas the expression 'Son of God' names a temporal relation, the expression 'Word of God' designates a relation eternal, not originated. It was a Word from the beginning, but the Son of God took his beginning in the days of Cesar Augustus * * * While in the system of grace the **Father is the one God in all supreme power of His glory,** Jesus is the one Lord in the divine fullness of sovereign authority * * * To the Spirit are ascribed

all divine perfections and works. **It** is therefore called the Holy Spirit. In the exalted relation of the Godhead **It ranks next to the incarnate Word** * * * For us Christians, then, there is only one God, the Father, and one Lord Jesus Christ, the Savior, and one spirit."

See I. John 5 : 7 to the contrary. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these **three are one.**"

John 10 : 30, "I and my Father are **one.**"

I. John 5 : 20, "This (his Son Jesus Christ) is the **True God** and eternal life."

Acts 5 : 3-4, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? * * * thou hast not lied unto men, but **unto God.**"

John 3 : 5, "Except a man be born of water and of the Spirit." (The Spirit does divine works.)

(See also the three Ecumenic Creeds, as Lutheran confessions to the contrary.)

b. **Original sin,** according to Campbell's Christian System, p. 28, is merely inherited weakness. "Inclined to sin, easily led to transgression, man may, or **may not,** give himself over to passions and temptations. **See Ch. II., a, 3, b and c to the contrary.**

CHAPTER X.

Why should a Lutheran not join the Protestant Episcopal Church?

Introductory remarks. The Protestant Episcopal Church within the United States is an independent body since 1787. Before that time it was part of the Established Church of England, of the Anglican Church. They had no apostolic succession for 180 years, from 1607 to 1787, and accordingly, clergymen were either ordained in England or thrown into prison. In 1801 the Book of Common Prayer was revised, and the Athanasian Creed omitted. The system of polity includes the congregation, the diocese, and the general convention. The officers are rector, wardens and vestrymen. A diocese includes not less than six parishes, presided over by a bishop. The General Convention consists of the House of Bishops and the House of Deputies. This body meets every third year. The three orders of the ministry are bishops, priests and deacons.

The **Reformed Episcopal** Church accepts substantially the thirty-nine articles of the Protestant Episcopal Church, reduced to thirty-five articles. It rejects the position that Christian ministers are priests in any other sense than that in which all other believers are a royal priesthood.

The **Darbyites, also called the** Plymouth Brethren, do not believe in any apostolic succession.

A Lutheran should not join the Episcopal Churches for the following reasons:

1. **They hold the same heresies as the Reformed Church.**

a. They tolerate the most radical difference of views, and most outspoken hostility of opinion with regard to doctrines, discipline, and worship. "The Living Church,"

a periodical of the Episcopalians, has this to say regarding the addition of the Drs. Briggs and Shields (Dr. Briggs was discharged from the Presbyterian Church for being an infidel), "It is impossible to feel enthusiastic over an occasion of this character, and we confess to a feeling of considerable anxiety over the addition to the Church of a body of men, however, learned and eminent, who follow the lines of Drs. Briggs and Shields." (Quoted from L. u. W., 1898, p. 251.)

Compare Ch. III., 1.

b. They deny **Christ** is present everywhere according to His human nature. Art. IV., of the Articles of Religion, reads, "Wherewith He ascended into heaven, and **there** sitteth, until He returns to judge all men at the last day."

See Ch. III., 3.

c. They deny that **Baptism** works remission of sins. Art. XXVII. has this, "Baptism is not only a sign of profession and mark of difference * * * but it is also a sign of regeneration or new birth."

See Ch. III., 7.

d. **Infants,** they say, cannot believe. The "Young Churchman," a Sunday-School periodical of Episcopalians, says, (1912, p. 158) "We learned that infants who cannot have repentance and faith themselves, are nevertheless baptized."

See Ch. III., 3.

e. The **Lord's Supper,** according to Art. XXV., is an "effectual **sign** of grace." According to Art. XXVIII., the body of Christ is given, taken, and eaten, in the Supper, only "after an heavenly and spiritual manner." The benefits, according to "The Young Churchman," are the "strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." (1912, p. 142.)

See Ch. III., 8.

f. They deny that **Original Sin** is a sin. "The Young

Churchman," 1911, p. 495, has this, "The sinful lusts of the flesh are the sinful desires and appetites of the body. Not every fleshly desire is sinful. Not all the sinful desires are sinful in themselves. Many of them are only sinful because they are allowed to be excessive, or under unlawful conditions."

See Ch. II., a, 3, b and c.

g. They claim, **Church authority** is divinely ordained, and must not be violated. Art. XXXIV. has this, "Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which * * * be ordained and approved by **common authority**, ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the **Magistrate**, and woundeth the consciences of the weak brethren."

See Ch. II., a, 16.

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2. In spite of their stout denial the Episcopalians, especially the **high Church party** is **profoundly Roman Catholic**, in almost everything but the name. The Mother Church in England especially has auricular confession, adoration of the host, celibacy, brotherhoods, the administration of Holy Communion under one form only, the eucharistic sacrifice, the adoration of the holy cross, the invocation of saints, masses for the dead, a purgatory, fees for masses, rosaries, and seven sacraments. (Theol. Quarterly, 1900, pp. 278 and the following.) Are the Episcopalians of this country less Catholic? We do not see it. Compare the following:

In Fond du Lac, Wis., there is in an Episcopalian Church a statue of the Virgin Mary, placed there for adoration and worship. In Chicago the Salve Maria, the Catholic farewell greeting to the Virgin, is offered. (Lutheraner, 1906, p. 145.)

b. There are at least nine churches (Episc.), that have daily masses in Chicago. More than thirty (Episc.) Churches in the country practice auricular confession; many use rosaries. (Lutheraner, 1904, p. 39.)

c. There is a genuine monastery in Poughkeepsie, N. Y., which had belonged to the Episcopalians, 1900-1909. The Order of the Holy Cross, which owns it, demands poverty, celibacy, and obedience. The whole order shifted to the Roman Catholics. (New World, Chicago, Dec. 18, 1909.)

d. The Commission on Constitution and Canons of the General Convention of Episcopalians in the United States suggested a **primus** to be **higher** in rank than all the bishops. (Lehre und Wehre, 1895, p. 88.) Compare also the following, as quoted from "The Young Churchman":

"We see here that **only** the apostles performed this rite (Confirmation), and that St. Philip, being only a deacon, could do no more than preach and baptize. So the Church still keeps up the practice of retaining such acts as confirmation and ordination to be done only by the bishops * * * From the days of the apostles to the present the practice of confirmation has been uninterrupted in the historic branches of the Church." (1912, p. 158.) Compare introductory remarks. (Confirmation, they say, can only be performed by the bishops; confirmation has been uninterrupted since the days of the apostles, therefore, they say, the **apostolic succession** has never been interrupted.)

e. The same periodical (1912, p. 94) speaks of "**seven Sacramental rites which have in each case an outward and visible sign of an inward and spiritual grace,**" **(in spite of Art. XXV).** The Prayer Book provides "for the administration of Confirmation, Holy **Orders** and Holy Matrimony, which are such Sacramental Rites * * * Other Sacramental Rites usually included are Unction and Penance."

See the chapter on the Roman Catholic Church, for the sake of comparison, and the quotations from Holy Writ and from the Lutheran Confessions as to the contrary.

CHAPTER XI.

Why should a Lutheran not join the Mennonite Societies?

Introductory Remarks: Menno Symons, formerly a Catholic priest, turned the wildly fanatic hordes of Anabaptists into peaceable congregations, since the year 1536. His teaching was essentially Reformed, rejecting infant baptism in particular. The Amish or Omish Mennonites are named after James Amon. They refuse to serve in public offices, do not allow oaths, and observe the washing of feet as a sacred act instituted by God. The strict Mennonites are very simple in dress, some wear hooks instead of buttons. Since 1811 and 1858 there are also **Reformed** and **Evangelical Mennonites.**

A Lutheran should not join the Mennonites for the following reasons:

1. **They deny original sin.** Art. 4, of the Mennonite Confession of Ris, has the following, "The first man, though fallen in sin * * * has been uplifted by God through comforting promises, and has been accepted to eternal life together with all those that have fallen, so that none of his descendents, by virtue of this restitution, is born guilty of sin or of the punishment."
See Ch. III., 2.

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2. **The Holy Gospel**, or "the New Testament," they call the "Law of Christ," Art. V., of the Mennonites' Confession of Faith, by J. S. Hartzler. **See Ch. VI., 2, b.**

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3. **They teach a free will**, and accordingly, co-operation of man in conversion. Ris, in the "Mennonites' Confession of Faith," Art. V., ascribes to man "the ability to hear the good offered by God, to admit, or to reject it." **See Ch. II., a, 9, c.**

4. They deny that the Sacraments are **means of grace.** Hartzler says, "Neither Baptism, Sacrament, nor Church fellowship, nor **any other external** ceremony, can, without faith, the new birth, and a change or renewal of life help, or qualify us, that we may please God, or receive any consolation or promise of salvation from Him." (Art. VI.) **See Ch. III., 7 and 8.**

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5. **The washing of Saints' feet is commanded,** according to Hartzler, Art. XI.

They quote John 13 : 4 and I. Tim. 5 : 10. The washing of feet was and is to this day necessary in Palestine, as no stockings, but only sandals were worn on the feet. To bid cheerful welcome to a guest included then the washing of feet, I. Sam. 25 : 41, or to cause servants to do this, Gen. 18 : 4, or at least offer water for this purpose, Gen. 24 : 32. To singularly honor the guest, the host would personally wash his feet, John 12 : 3, or anoint his feet after washing, Luke 7 : 38. Christ washed the feet of the disciples, an act ordinarily done by servants to their masters. It was a symbolical act touching upon the quarrel of the disciples as to their rank. He would tell them that whoever would be His disciple, should become like Himself in serving love, and would also show them that being master was equivalent to being the servant. The more they would understand this principle the better they would learn the mystery of His humiliation unto death.

It cannot be proven from I. Tim. 6 : 10, that the washing of feet was observed as a symbolical act in apostolic times. It was one of **several acts of love** enumerated in that passage. It is not said that the adulteress, Luke 7 : 39, **washed** Christ's feet, yet Christ **upbraids Simon the Pharisee for his failure of washing Christ's feet** among other acts of love which the adulteress did and Simon failed to do. In fact, Christ did not say, John 13 : 14, to wash the feet of others only at certain times and **only in the presence of others.** The Lord would rather teach the disciples a point, which they were to observe not only from time to time. But all the days **of their life,** and that point is, **to serve one another.**

6. **They forbid oaths**, according to Hartzler, Art. XV. Compare Gen. 14 : 22, "And Abram said to the king of Sodom, I have lift up mine hand to the Lord, the most high God, the possessor of heaven and earth."

Matth. 26 : 63-64, "The high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said."

Matth. 5 : 34, "Swear not at all," v. 37. "Let your communication be, yea, yea, nay, nay," v. 33. "Thou shalt not **foreswear** thyself, but **shalt perform** unto the Lord **thine oaths.**" (No perjury. Christ forbids ambiguity; the yea also in oaths should be a yea, and the nay a nay.)

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7. **Matrimony is allowed only between** contracting parties of the same Church, according to Hartzler, Art. XII., p. 110; of the same authority it is said that even man and wife must cease living together, if one or the other is excommunicated.

Compare II. Thess. 3 : 6, "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

I. Cor. 5 : 9-10, "Not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then must we needs go out of the world."

Ch. 7 : 14, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband."

Matth. 19 : 6, "What therefore God hath joined together, let no man put asunder." (As citizens we need the assistance of even the excommunicated, otherwise these must be told by denying them Holy Communion, I. Cor. 5 : 11, and also denying them the brotherly greeting, II. John 10, that they are not brethren in Christ with us, but unbelievers, heathen men and publicans, Matth. 18 : 17.)

CHAPTER XII.

Why should a Lutheran avoid Unitarians, Universalists and like Combinations?

Introductory remarks. Laelius **Socinus** (born 1525) and Faustus Socinus were foremost in organizing the Unitarians. Unitarians were expelled from Poland in 1658 for pranks of Socinian students. Their chief writers are W. E. Channing and Theodore Parker.

At one time the Unitarians in denying the doctrines of Holy Trinity, of original sin, or redemption, of the divinity of Christ, and of everlasting torment are the **Universalists**, the Swedenborgians or the New Jerusalem Church, the Quakers, the Spiritualists, the Schwenkfelders, and the Theosophists.

Universalists are in this country since 1780. Their teachings are arranged in "An Exposition and Defence of Universalism," by J. D. Williamson, 1868. Universalists believe "that God is too good to damn any man," and Unitarians, "that any man is too good for God to damn." (L. u. W. 1901, p. 344.) There are Universal Restorationists, believing in a punishment after death, and final restoration to heaven. Others believe all punishment to be inflicted in this world.

Baron von **Swedenborg** in the 18th century felt himself called to found a new church. His "revelations" were called a new gospel. Not a single one of the fundamental doctrines did he embrace. The General Convention in 1860 published "Principles of the New Church."

George Fox, a shoemaker, is the founder of the **Quakers**, or Friends. The men wear broad-brimmed hats, the ladies gray bonnets, instead of "you" they say "thee." In their nine meetings during the year the elders sit in meditation, heads sunk on breasts, eyes fixed on vacancy, until one old man shakes another by the hand as a sign that the service is over, (unless some one has received "the spirit.") Beneath them sit men on the left, women on the right, and at the dividing line in the middle there is a sliding partition of wood. The

younger set, however, have meeting houses, organs, stained glass windows, and hireling ministers in the West. Thomas Evans wrote, "A concise account of the religious Society of Friends, etc." William Penn confessed to be at one with Socinus in many points; the modern Friends quote Penn. The means of grace to them are dead, useless things. In fact, like the foregoing in this chapter, they deny the fundamentals.

Kaspar Schwenkfeld, like Zwingli, was of the opinion that Luther did not reform enough. He preferred the Catholics, however, to Lutherans. In 1734 some of his adherents, now eight organizations, settled in Pennsylvania. They, too, deny the fundamentals, and are Reformed as to the means of grace.

Spiritualists believe the revelations of the spirit-world, and not the Bible, to be the source of religion. The Scriptures are partially good, they assure us. They believe "in Jesus Christ and all good and great men and women, and that we all have within us the same elements of greatness and goodness." (S. S. Manual, p. 76.) They pray to their "angel-fathers" and "angel-mothers." (same Manual, p. 17-28.) Their hobby is their claim to be able to hold communications with the spirit-world and to receive answers concerning many things from the spirits, in spite of Deut. 18 : 10-12, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a **consulter with familiar spirits,** or a wizard, or a **necromancer.** For all that do these things are an abomination unto the Lord."

These alleged communications, however, are as a rule not a whit different from the various tricks which any skilled trickster, especially the Indian fakirs can turn (L. u. W., 1900, pp. 47 and the following). Some of the phenomina cannot be explained by science, and are, therefore, witchcraft, strong delusions of Satan, I. Thess. 2 : 9-12. One of their best mediums in Indiana, Wardwell, together with his wife and three children were thus detected as mean frauds, Sept. 15, 1894, at Bluffton, Ind. Other cases also are on record. A young, leading lawyer

in Los Angeles became insane as a result of the hypnotic influence of a medium. The medium herself, a lady, became sick with brain fever.

Another creation of Satan is the so-called **New Thought Movement.** According to it, Christianity is an evolution. Mankind is God, Jesus is merely a man, born of a fallen woman. Repentance is not necessary, remission of sins, and the work of the Holy Spirit are ignored, nothing is asked but to do right. (Lutheraner, 1906, p. 433.)

There are still some communistic societies, such as the **Hoffmannians,** the **Shakers** (United Society of Believers), and the **Amana Society,** which may be regarded also as Unitarian in tenets.

Next there are four societies of **Theosophists** in this country. Their headquarters are in Adgar, India. They speak of three aims, the common brotherhood of all men, regardless of race, confession, sex, caste, or color; the study of the various religions and philosophies of the world, and the search for the inward powers of nature, and the psychic abilities and gifts, still dormant in men. It will be sufficient to say at this point that the essence of religion cannot be ascertained by placing side by side everything and anything in the name of religion, and then, after blue-penciling all the marks of difference to call the remnants true religion. That method of procedure would be correct, if all religions would be true religions. But since they are not, the methods of Theosophists are just as silly as comparing sound money with counterfeit money, then to eliminate the differences, and call the remaining sound money. What true religion is, can only be ascertained from Holy Writ.

A Lutheran should keep well out of reach of all these, for the following reasons:

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1. **They deny that the Bible is the inspired Word of God and the source of all Christian knowledge.**

"We become Christians only by the use of reason," says Eliot, the Unitarian, in his Discourses, etc., pp. 7 and 8.

Williamson, the Universalists, says, p. 11, "Thus say the Scriptures, and thus reason decides."

The Hicksite Quakers say in their "American Christian Record," p. 107, "We cannot accept these Scriptures as the foundation of all religious knowledge, nor as the first rule of faith and life."

Spiritualists believe that Spiritualism takes up "everything that is good and true in the Bible." (S. S. Manual, p. 76.)

See Ch. III., 1.

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2. **Christ, they say, is mere man; no satisfaction for sins was necessary.**

Eliot says, p. 121, "There are some that say Christ bore the full penalty of sins, and thus rendered complete satisfaction unto the law, enabling the sinner to go out free. An opinion which we cannot accept."

Williamson is of the opinion that God "does not ask for any blood of oxen * * * much less that of his own Son, to make him merciful and good." (P. 44.)

"As we bring these elements (of greatness and goodness) to light, we are redeemed of evil and error." (S. S. Manual of Spiritualists.)

See Ch. III., 5.

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3. **They deny that original sin is a sin; man converts himself, and the sacraments are not means of grace.**

"There are also strong tendencies for the good, and a natural love for truth and purity. These are come upon us as our birthright." Eliot, p. 133. See Ch. III., 2.

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4. **They deny Christ's coming to judgment;** there is therefore, according to their teaching, no resurrection of the body, and no everlasting torments in hell-fire.

"The second coming of the Lord," Swedenborgians say in their Catechism, "will not be in person, but in spirit."

"In death man puts off the material body, and since that will not be used any longer, it will not be accepted again." Synopsis of the Swedenborgian Bible Christians, VII.)

"Away with that raw theological fiction of a single, far-away, visible judgment." (Unitarians in Judgment Days, p. 1.)

"A future judgment day to judge and repay them again, is entirely useless." (Williamson, p. 115.)

See Ch. VIII., 2. See also John 5 : 28-29, "The hour is coming, in which all that are in the graves **shall hear His voice**, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Job. 19 : 26-27, "And though after my skin worms destroy this body, yet **in my flesh** shall **I see God**; whom I shall see **for myself**; and **mine** eyes shall behold, and **not another.**"

Rev. 14 : 11, "And the smoke of their torment ascendeth up for ever and ever; and they have no rest day and night."

See Augsburg Confession, Art. XVII., "We also teach that our Lord Jesus Christ shall come at the last day for judgment, to raise all the dead, to give unto the believers and elect eternal life and everlasting joy, but to condemn the ungodly people and the devils into hell and everlasting punishment."

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5. **They protest against the Trinity**; they do not want Christ nor the Holy Spirit to be God.

"We protest in all seriousness against * * * the unreasonable and unscriptural doctrine of the **Trinity.**" (W. E. Channing, p. 371.)

"We believe that there is One God in One person." (Williamson, p. 23.)

"The Father is the essential Deity, the Son is divine mankind, and the Holy Spirit is the Divine which **emanates**, or the working power, corresponding to the soul, the body, and the co-operation of both in man." (Swedenborgian Catechism, Quest. 6 and 7.)

Barclay, the Quaker, calls the doctrine of the three persons "a vain tradition." (Salvation of the Truth, p. 10.)

"Jesus is my Teacher, my Guide, my Saviour, but he is not my God." (Williamson, p. 33.) **See Ch. IX., 2.**

CHAPTER XIII.

Why should a Lutheran beware of the Mormons, or Latter Day Saints?

Introductory remarks. Joseph Smith, a man of evil repute, claims to have found prophetic documents concerning a Jewish tribe immigrated from Palestine to America at the time of Zedekiah, the king. These documents were supposed to be collected by Messrs. Mormon Senior and Junior, written in hieroglyphics on golden plates, as alleged, and buried in the ground for a future testimony for the "Latter Day Saints." The supposed documents were in reality a novel written by a Mr. Spaulding, for which Spaulding could not find any publisher. Since 1847 Mormons have been in Utah permanently. The "Revelations" in the "Book of Mormon" and in the "Book of Doctrine" contradict each other at various phases. Here is a ready mixture of Mohammedanism, of Persian Dualism, Buddhism, Polytheism, Materialism, Chiliasm, etc. There are "Apostles, Prophets, Evangelists, Bishops, Elders, Deacons, Teachers, a Twofold Priesthood" in Utah. Their missionary activity is enormous. The **Reorganized Mormons** object against Young's teachings.

Other would-be Jews are the **Christian Israelites,** and the **Chosen Israelites.** The former do not reject circumcision as a law, and are Sabbatharians. Their teachings are rather filthy. The latter claim to be descendents of the lost ten tribes of Israel. They expect to rule the world in 1916, with Jerusalem as their capital. (Lutheraner, 1905, p. 120.)

Lutherans should avoid the Mormons, because:

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1. **They are Unitarian in denying the doctrine of the Trinity, of everlasting torment,** and of the **sufficiency of the Scriptures.**

"God himself shall come down among the children of men, and shall redeem His people; and because He

dwelleth in flesh, He shall be called the Son of God; and having subjected the flesh to the will of the Father, **being the Father and the Son**; the Father because He was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and the Son; and they are one God, yea, the very eternal Father of heaven and earth." (Book of Mormon, Ch. 15, 1-4, 1907.) **See Ch. IX., 2.**

The Book of Mormon, according to the preface of 1907, is "to shew unto the remnants of the House of Israel what great things the Lord hath done for their fathers; and that they may **know the covenants** of the Lord, that they are not cast off forever, and also to the convincing of Jew and Gentile, that Jesus is the Christ, the Eternal God * * * And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ." **See Ch. III., 1.**

The "Book of Mormon" speaks of "never ending torments;" the "Book of Doctrine," however, says: "It is not written, that there is no end of this torment." (Section XLIV., 3.) **See Ch. XII., 4.**

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2. **They are Reformed in teaching a free will,** in **conversion, in good works,** in the **means of grace,** in **church government,** and in regard to baptism by **immersion.**

"He fulfilled the law of God and remained without sin, and shewed thereby that it is in the power of man to also fulfill the law and remain without sin." (Book of Doctrine, Lect. V., 2.) **See Ch. III., 5.**

"And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sin." (Book of Mormon, p. 616, 11.) **See Ch. III., 7.**

In the prayer prescribed for Holy Communion, p. 610, it is said * * * that they may eat in the remembrance of the body of the Son * * * that they may do it in remembrance of the blood of thy Son." **See Ch. III., 8.**

In the "Book of Doctrine" the general meeting of the quorums is called the authority of the Church. (Section 3, 11.) **See Ch. III., 9.**

"And then shall ye immerse them in the water" (Book of Mormon, p. 503, 26.) **See Ch. V., 2.**

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3. **SPECIALS: Polygamy** and **Chiliasm.** On July 12, 1843, Jos. Smith, in order to conceal a bad record, claimed to have received new revelations, embodying polygamy, Brigham Young enjoined it. See Matth. 19 : 5, and Gen. 2 : 24, "For this cause shall a man leave father and mother, and shall cleave **to his wife**, and **they twain** shall be one flesh."

I. Cor. 7 : 2, "Nevertheless, to avoid fornication, let **every** man have **his own wife**, and let **every** woman have **her own husband.**"

Also the Large Catechism, 200. "This commandment is given first in respect to one's own person. Next in respect to the person most intimate with him, or that which after his own body is to him most intimate, his own spouse."

"At my time will I come upon earth for judgment, and my people will be saved and reign with me on earth, for the great millenium will come." (Section 147, of the Book of Doctrine.) **See Ch. VII., 2, to the contrary.**

CHAPTER XIII.

Why should a Lutheran not join the Adventist Churches?

Introdutory remarks. Wm. Miller, a licensed Baptist minister, predicted the coming of Christ, April 14, 1844. Many periodicals became infatuated with the new "prophecy," others came into existence; when the day came, property was sold, family ties were severed, some put on ascension dresses. But there was no sound of the trumpet, nor any Christ appearing in the clouds, neither then nor on the days appointed by other "prophecies." Still, there are large numbers of Adventists. There are **Evangelical Adventists** confessing the doctrine of the Trinity, and of hell. There are **Church of God Adventists, Church of God Adventists-Unattached Congregations,** the **Life and Adventist Union,** the **Churches of God in Christ Jesus.** The largest in size is the **Seventh Day Adventist** denomination, holding their Sabbath from sunset on Friday till sunset on Saturday. These make the use of tobacco or intoxicants in any form a cause for exclusion from church fellowship. (See Ch. III., 11.) The service of washing one another's feet (see Ch. XI., 5) is observed at the quarterly meetings, and previous to the Lord's Supper. The next denomination in size is the **Adventist Christian Church.** All agree on immersion.

While they quote Luther profusely, and offer some refreshing testimony against papacy as the Antichrist, and against the higher critics, still a Lutheran should beware of Adventists, because,

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1. **They say in the tract entitled, "Our loss in Adam," that holiness was not in Eden.** Adam did not lose it. He did not have it to lose." (p. 5.) **See Ch. II., a, 2.**

"**Repentance** would not be demanded of men, if they could not repent," according to "The Nature * * * of Christian Baptism," p. 52. (Seventh Day Adventists.) **See Ch. II., a, 9, b and c.**

2. **Seventh Day Adventists and others deny the doctrine of the Trinity.** In "Atonement" etc. They say, "The Scriptures teach a preexistence of Christ and also His divinity, but do not say anything at all about a Trinity." (P. 98.) **See Ch. IX., 2.**

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3. **They consider the command regarding a special day, the Sabbath, as still binding upon all.**

Compare Matth. 12 : 8. If Christ is Lord of the Sabbath, and has allowed His disciples to break the Sabbath, i. e. do, what was considered work, it follows that He abolished the command regarding a special day, as given to the Jews.

Col. 2 : 16-17. We should not allow ourselves to be bound in our conscience regarding the keeping of days. The special day had the same purpose as did the various sacrifices and priestly functions, to be "a shadow of the body which is in Christ." As a prophecy these were fulfilled.

Rom. 14 : 5. It is optional what day we take, for we do that "unto the Lord." It is not wrong to consider "all days alike."

Compare Acts 20 : 7, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."

I. Cor. 16 : 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (The early Christian Church used the Sunday; one of their reasons was to show their liberty from the Jewish Sabbath.)

Hebr. 10 : 25, "Not forsaking the assembling of ourselves together, as the manner of some is." John 8 : 47, "He that is of God heareth God's words." (We are **not at liberty** to stay away from services as they have been arranged by common consent.)

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4. **They believe in a millenium, and deny that there are everlasting torments.** The Seventh Day Adventists say in **"End of the Wicked,"** p. 4, "From Rev. 20 we learn that there shall be thousand years between the

resurrection of the righteous and that of the wicked, and also, that the wicked will not be punished until after their resurrection * * * The wicked do not live during the thousand years, but are in the grave. At the end of the thousand years the judgment of the wicked is ended."

See Ch. VIII., 2 and Ch. XVI. The first resurrection spoken of Rev. 20 : 5 cannot be one of the body, as the apostle speaks of "Souls of them that were beheaded."

CHAPTER XIV.

Why should a Lutheran beware of the Christian Scientists?

Introductory remarks. Mrs .Mary Baker G. Eddy, the founder of the unchristian and unscientific Christian Scientists, that would cure all diseases whatsoever by mind healing, early in 1901 went to Dr. Fletcher's office, No. 77 N. Main street, Concord, N. H. That dentist removed with a real pair of pincers a real tooth from a really inflamed jaw. She founded a congregation in Boston, Mass., was ordained and thus became the high priestess of the National Christian Scientists Association. She had been so wrapped up in her own importance, that she changed the Lord's Prayer into, "Our Father and Mother God in One Harmonious Being." (Lutheraner, 1901, pp. 55 and 282.) She wrote the book which is held in higher esteem with them than the Bible: "Science of Health with a Key to the Scriptures."

Other new "Saviors" unworthy of mention are **Dowie, Weltmer,** and **Russell.** Dowie was going to fight "doctors, drugs, liquor, tobacco, pork (see ch. III., 11), and sin in every form." (Leaves of Healing, p. 471.) His foundation of all true religion was "doing right, **doing right, DOING RIGHT.** God will give you peace if you do right." See Ch. III., 5.) "God," he says, "has nothing to do with sickness, sorrow and trouble," in spite of Job 1 : 21, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Disobedience on the part of the wife was to him sufficient reason for the husband to obtain a divorce. See Matth. 5 : 32, " * * * saving for the cause of fornication."

Still, if women would obey a "stinkpot," she belonged to the devil. On account of his greed thousands of families are now living in straightened circumstances.

Russell, another self-styled "Saviour," speaks of three ways, the broad way, the narrow way, the high way. "The high-way is the way to human perfection, re-

quiring only the doing away of sin. It leads to the personal purification and restitution of the Image of God (see ch. II., a, 2), in which Adam was before the fall." He himself does not seem to walk that way. On account of his severe abuses his wife obtained a divorce.

S. A. Weltmer, the president of the American School of Magnetic Healing, in Nevada, Mo., is practically a Christian Scientist. "If a man thinks sickness for himself, disease is the result." (L. u. W., 1900, pp. 65 and the following.) "New birth constitutes a consciousness of hidden Godhood. Having attained this knowledge * * * man becomes free, free from the law of sin and death; he assumes not only fellowship or heirship with God, but he is equal in every sense with Jesus Christ." The U. S. Post-Office has refused payment of money orders on Weltmer or his assistant, Kelly, for conducting through the mails a scheme for obtaining money by means of fraudulent pretenses.

A Lutheran should avoid the Christian Scientists, as they deny the doctrines,

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1. **Of the Holy Trinity.** "Life, Truth and Love," they say, "is the Trinity," p. 508. **See Ch. IX., 2.**

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2. **Of Christ.** "Christ is the ideal-man, he is a spirit exactly as the real human man," p. 356. **See Ch. III., 3.** Compare I. John 5 : 20, "Passion and death did not take place in him." P. 211. **See Ch. III., 3.**

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3. **Of Sin.** What the Scriptures say regarding the fall of man, they declare to be the very opposite of scientific truth, p. 514. "Sin, evil has only a fictitious existence, p. 127. Read Ps. 32 : 1-2, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." **See Ch. II., a, 3. Also Ch. III., 5.**

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4. **Of Temporal Death.** "Man is immortal, and the body cannot die, as there is no life to yield," p. 424. Read Rom. 5 : 12, "Wherefore, as by one man sin entered

into the world, and death by sin; and so **death passeth upon all men**, for that all have sinned."

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5. **Of the Last Judgment.** "No last judgment awaits the mortals," p. 187. **See Ch. XII., 4.**

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6. **Of Heaven and Hell.** "Heaven is harmony, the atmosphere of the soul. Evil has no reality." P. 578. "There is no devil," p. 81.

Compare Ps. 139 : 8, "If I ascend up into heaven, Thou are there, if I make my bed in hell, behold, Thou art there."

Isa. 66 : 24, "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

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7. **Of redemption.** "The eternal Christ never suffered," p. 343. "Jesus committed his human life into the hands of his enemies only apparently," p. 356. **See Ch. III., 5.**

Acts 3 : 15, "And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

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8. **Of the forgiveness of sins.** "This is not a pardoning of guilt, but the annihilation of the same," p. 311. **See Ch. III., 5.**

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9. **Of the Sacraments.** "Baptism is the purification by the spirit, the immersion into truth," p. 572, "a cleansing from all error," p. 340. "Our communion is spiritual communion with the One God," p. 340. **See Ch. III., 7 and 8.**

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10. They boast of **healing** incurable diseases and thus "perfecting Christ's work." Compare Matth. 8 : 17 with Isa. 53 : 4, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness." How do they propose to do it? By suggestion to the contrary. "If you be-

lieve in inflamed and weak nerves, you call it neuralgia; we call it a deception." P. 391. Compare other inventions in this line, for instance about salted fish, p. 384, about catarrh, fever, rheumatism, etc. being illusion, pp. 385, 395, 416, 81, 392. See II. Kings, 13 : 14, "Now Elisha was fallen sick of his sickness whereof he died." But why did Mrs. Eddy go to the dentist? And why did she, as Rev. Charles A. Crane, of Boston, testifies, for a few years take medicine for a bodily ailment?

CHAPTER XV.

Why should a Lutheran not join any of the Non-Sectarian Combines such as the Y. M. C. A. and Secret Orders?

Introductory remarks. One of the outgrowths of the various Reformed churches is the craze to unite into religious organizations on non-essentials, regardless of the very essentials. Thus there is the American S. S. Union and the International S. S. Association, which control most of the Sectarian Sunday Schools of the country. Accordingly, these unions, so as not to offend, must exclude **essential parts** of the Word of God, in fact **the very fundamentals.** Besides these there is the Y. M. C. A. and its equivalent, the Y. W. C. A., the Society of Christian Endeavor, the Epworth League, the Brotherhood of St. Andrew, Knights of King Arthur, Junior Christian Endeavor, etc. It is immaterial to all these societies, to what faith their members belong. **The members find full satisfaction of their church instinct, and are of the opinion that they fulfill all their Christian duties simply by applying a religious coat of varnish,** by joining these societies. The **same must be said of all secret orders.** The employing of a chaplain, prayers, the reading of Holy Writ, funerals, and other services, **give them the stamp of religious organizations.** This is the principal reason why the Lutheran Church has always antagonized lodges or secret societies. Other reasons will be named in succession. **All these combines are indifferent as to just what is the truth.**

A Lutheran should beware of these, since indifferentism

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1. **Is rooted in unbelief.** In particular, two sins are committed:

a. These religious enthusiasts confuse the Scriptures with our knowledge. The **Bible is infallible,** and it is nothing but the truth that we gather from it. But **our**

knowledge, and even that which we gather from Holy Writ, is fragmentary, in part, I. Cor. 13 : 9. **As far as we have gathered from the Scriptures,** it is the truth, and no illusion, much the same as that is no illusion **whatever** we see of the countless stars, although we neither see them all nor in their full splendor. But **whatever we draw from our own reasoning or imagination without being corrected by the Word of God, may be illusion.** Confusing the clear statements of Holy Writ with our ability to know, is wrong; and the promoting of such confusion is just as wrong as circulating counterfeit money.

b. They do not **subordinate** their reason under the Word of God. **See Ch. 1-3.** If any one is convinced that the Bible is the infallible Word of the All-wise, the Almighty, Merciful and Good God, then **it does matter to Him** whether the Word of God is misrepresented or not, indeed, a thousand times more so than if his own utterances were misrepresented. To whom, however, it does not matter whether or not Holy Writ **in all points** is infallible, neither will it be of any consequence to him just what Scriptural doctrine is in the one point **or the** other. It is easy, then, for such a one to reject what **seems** unreasonable. And the very heart of Scriptural doctrine, **JUSTIFICATION, appears the most unreasonable of all.** In all Sectarian Churches alike one will receive the impression that one is a good and holy and righteous person. In the Lutheran Church one will soon discover that one's sanctification is not nearly that what it ought to be, and that one very sorely needs the grace of God and the remission of sins, and also actually gets it. Sectarians refuse to believe that they are **utterly lost and condemned creatures,** which cannot by their own reason or strength believe in Jesus Christ or come to Him. They refuse to admit that man by nature is spiritually blind, dead, and an enemy of God. Not realizing their own wretchedness, not seeing the yawning abyss of everlasting torment, they do not take much stock in that God justifies the ungodly, they even smile at the utter necessity of the Son of God shedding His blood and suffering the damnation of the wicked in hell. For this reason we

are not at all surprised to find that Sectarians co-operate, and that at the same time they let doctrine be doctrine. **They unite in the points in which they had been one in spirit before;** their whole Christianity is justification by works, or, to use Dowie's words, doing right, **doing right, DOING RIGHT.**

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2. Indifferentism **battles against Holy Writ,** and against the statements of faith in the Lutheran and the Old Christian Church.

a. Let us hear the testimony of the Scriptures.

Eph. 2 : 8-9, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast." (If one does not care whether or not he has the correct notion concerning Christ's person, **neither will he care whether or not God is actually satisfied with the atonement** of Christ, **nor does he care whether or not he has the proper means of grace.** If one is indifferent as to what constitutes the Church, he is also indifferent as to belonging to the very number of those entering heaven. And if one is indifferent about his own wretchedness, he will also think little of the grace of God.)

Matth. 28 : 20, "To observe **all** things." (No choice left to us as to what we should teach.)

Matth. 5 : 18-19, "One jot or one tittle shall in no wise pass." (We should **not change** or falsify God's Word.)

John 8 : 31. The discipleship and eternal life is conditioned by the remaining in the Word of Christ.

See Ch. IV., 2.

Irenaeus: "The apostles as well as their disciples went so far in their precaution that they refused even to mingle in a conversation with those that would craftily seek to pervert the truth by their inventions."

Luther at one time expresses his horror over a case of open communion, and then adds: "Whoever has such ministers, or looks forward to them, let him be warned of them as of the very devil." (Kansas District, 1898, p. 52.)

3. Indifferentism always **destroys** in its effects and consequences.

a. It **renders the foundation of all faith,** Holy Writ, **unsafe** and uncertain. Ps. 11 : 3, "If the foundations be destroyed, what can the righteous do?"

b. It **obscures** the way to salvation. John 5 : 39, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." The more the Sectarians lose sight of the righteousness of Christ, the more they will choose a righteousness of their own.

c. It **makes the believers uncertain of their state of grace.** The assurance of faith rests entirely upon the say-so of the Lord, Ps. 119 : 105, "Thy Word is a lamp unto my feet, and a light unto my path."

d. Indifferentism is the **prolific parent of all heresies,** Matth. 13 : 25, "While men slept, his enemy came and sowed tares among the wheat and went his way."

e. Indifferentism **leads either to unbelief or to the papacy.** Medicine containing poison will kill, if taken in too large quantities or taken continually. The don't-care religion is a hunting for adventures. It is leaving the solid shore on a frail boat without a rudder, then an aimless drifting upon the ocean of human opinion, until it is hopelessly caught in the whirlpool of the Roman Catholic Church. **See Ch. X.** Compare the words of Cardinal Gibbons at the end of Ch. III.

We have mentioned our chief reason against **Secret Orders.** No less a person than Rev. R. A. Torrey, the evangelist (not a Lutheran), mentions as many as five reasons against them, and also says there are more. "Freemasons," he writes Dec. 29, 1910,

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1. "Place a ban on the name of Christ. They do not want him as their Lord."

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2. He has no **time** for the lodge. In becoming a good lodgemember he would become a faithless churchmember.

3. He holds that the "work" of the lodge is silly. He cannot understand how a seriously minded man can give up his time for such "tomfoolery."

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4. He knows by personal experience that Freemasonry has been used to **shield criminals** against the consequences of their evil deeds. In one city the owner of one of the most disreputable joints could not be taken to account, because he, the owner, was a Knight Templar.

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5. Above all, the terrible and hair-raising **oaths** demanded in the lodges will keep him absolutely out of them.

We have nothing to say about the dangers to life and limb, the **actual injuries** of the initiated which repeatedly have made the lodge a defendant in court. Nor will we go at any length in pointing out the investments made unsafe, nor shall we describe the **orgies of** the **Elks at Detroit and Cincinnati. The very unbelievers,** such as plainly reject Christ, **belong to the lodges.** And invariably in death the chaplain **sends them to some grand lodge above.** To the heaven of Scriptures? No. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3 : 36.

Conference
Merger

CHAPTER XVI.

We have thus far directed all the chapters primarily to Lutherans. Now there are Lutherans and Lutherans. There are Lutherans with whom we are affiliated, there are others so-called, differing from the Lutheran **Synod of Missouri, Ohio, and Other States**, and the eight bodies affiliated with it, but with whom we have had several joint conferences in the faint hope of a union, and there are those that have so far removed from true Lutheranism, that these are distinctly a disgrace to Lutheranism, and we are apt to consider them a hopeless case. There are six other bodies united in one body with the German Ev. Luth. Synod of Missouri, Ohio, and Other States, viz., the **Wisconsin Synod**, the **Minnesota Synod**, the **Michigan Synod**, the **District Synod of Nebraska**, the **Slovak Ev. Luth. Synod**, the **Ev. Luth. Norwegian Synod.** These comprise the **Ev. Luth. Synodical Conference of North America.** There are two other bodies also affiliated with these: the **Synod of the Ev. Luth. Free-Church in Saxony and other States**, and the **Ev. Luth Synod** in **Australia.** The other seventeen bodies in America do not wish to be identified with the aforementioned nine bodies. Thus, in seeking a union with the **Iowa Synod**, the **General Council**, the **United Synod of the South** and the **United Norwegian Church**, the "Lutheran Standard" of the **Ohio Synod** has this to say concerning the Missouri Synod (April, 1912): We believe the average subscriber of the magazine would be satisfied if less of its German space were devoted to Missouri." The "Lutheran Observer" of the General Synod denounces the position our pastors occupied as to the "Men and Religion Forward Movement," and tells the "Western Christian Advocate," that the Missourians, however strong they may be in its neighborhood, do not represent Lutheranism as a whole by any means." (May, 1912.)

Now what separates us from them, and is there any possibility of a union? We may first mention the **points of difference.**

The **General Synod of the Ev. Luth. Church in the U. S. of America errs in the following:**

1. As to **conversion.** The "Lutheran World" of May 9, 1901, p. 6, has this sentence, "Yet one must not believe that man cannot do anything towards his salvation. **See Ch. II., a, 9, b and c as to the contrary.**

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2. In **refusing to denounce error,** and to avoid those teaching them. The Lutheran Quarterly, 1901, p. 359, holds, "that the Church does not anathemize those who differ with her." The member of any Orthodox Church, of any denomination, may be admitted into their congregations on a letter of dismissal. ("Lutheran Church Works.") **See Ch. IV., 1 and 2.**

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3. They teach that **Sunday** has taken the place of the Sabbath, and must be observed as a rest day.

Rom. 14 : 5-6. No day is picked by the Lord, in the New Testament. The Sunday did not take the place of the Saturday by divine dispensation, but by the **free** choice of the Church. **See Ch. XIII., 3.**

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4. They have **open Communion** (Lutheran Evangelist, April 27, 1912), they allow **evolution** to affect their views of creation, of history, of the Bible, and of the Church (Lutheran Quarterly, 1901, p. 559). **See Ch. XV.** They call **infant faith** a "foolish dogma" (Lutheran Evangelist, Jan. 20, 1899). **See Ch. III., 7.** They are on good terms with **Secret Orders. See Ch. XV.**

The **General Council of the Ev. Luth. Church in North America** has errors much on the same lines. "The Lutheran," of June 7, 1900, errs concerning **conversion,** Feb. 21, 1901, regarding the **Sabbath; the same periodical** boasts of being represented at the Student Volunteer Convention in Rochester, Dec. 29, 1909. They also side with the Iowa Synod and Ohio Synod as to **predestination.** They tolerate **Secret Orders,** they practice **open Communion,** they demand **obedience** of their congregations **to the Council. See Ch. II., a, XVI.**

Chris 1922 June 1st 1921

The **Lutheran Synod of Buffalo** has Roman Catholic tendencies as to the **Office of the Keys, the Church Government, the Ministry, Ordination** (Grosse, Unterscheidungslehren, pp. 1 and the following).

Both the **Ohio Synod** and the **Iowa Synod** are mistaken concerning **Conversion, Justification,** and **Predestination.**

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1. **Conversion,** the Ohio Synod claims, "in certain respects depends also on man's conduct, and not on God alone * * * If the Holy Spirit through the Word of God works on the heart of man, to convert and save it, and man, nevertheless, is not converted and saved, the only reason for this is, that man did not conduct himself aright towards the converting and saving work of grace of the Holy Spirit; if, however, he had conducted himself properly, as he **was able to do** by virtue of the grace working within him, he would have been converted and saved without fail." Theol. Zeitblaetter, 1889, p. 325.

The Iowa Synod puts it thus, "Whether a man is saved or lost, that depends in the last instance on men's own free decision for or against the grace * * * The reason why of two persons unto whom the Gospel is preached the one believes, the other does not, is in man's decision only and alone." Theol. Monatshefte, 1872, pp. 49 and 82.

The difference as to this point may be **summarized** in the following theses, as discussed at the Intersynodical Conference in Ft. Wayne, Ind., Oct. 24 and 25, 1906.

a. Our adversaries teach that man may conduct himself in such a way that conversion will **without fail** be the consequence of it. We deny this. See John 14 : 6, "No man cometh unto the Father but by me."

b. They say, man's conduct, upon which follows conversion without fail, is the **refraining from the natural opposition against the work of the Holy Spirit.** We say, whoever refrains from the natural opposition against the grace **is** converted. To cease resisting does not precede conversion, but is identical and coincides with the same. Rom. 8 7, "The carnal mind is enmity against God; for it is **not subject** to the law of God, neither indeed **can be.**"

c. They teach that to refrain from resisting regenerating grace is **the condition which man must fulfill,** and that God **cannot** convert any one until that condition is fulfilled. We teach, that God actually takes away that wilful resistence, and in doing this He converts or regenerates man. Col. 2 13, "And you, being dead in your sins, and the uncircumcision of your flesh, hath he **quickened together with Him,** having forgiven you all trespasses." Man wilfully resists **up to the point** in which God takes away that resistance.

d. They teach that there are **people not yet converted and differing from those really converted** in that they do not as yet believe, and still differing from others not converted in that they "being influenced by the grace" (have the power to cease resisting). We say, **all** those not converted have **none but the ability to resist,** until they are converted.

e. If they say conversion does not depend on **grace only,** but also on the conduct of man, they **establish man's** conduct, i. e. his ceasing all resistance, as the real cause of conversion.

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2. As to justification, the "Kirchenzeitung" of June 17th, 1905, has this to say: "By reconciliation as brought about through Christ the holy and gracious God has accommodated us, so that He now **can** forgive sin, and justify." The same periodical condemns as the latest "Missourian" teaching, "that all the world has long ago been justified, that is, when Christ had completed the reconciliation." The same they say of the following: "Unto every one the sins have been forgiven, when Christ had finished reconciliation, no matter whether he believes or not." Again "that faith is but the closing link, and limps in the rear." These same teachings, so emphatically denied now by modern Ohio Synod, were held by them in 1871 and 1872. "The Lutheran Standard," of the Ohio Synod, in 1871, sided with the Missouri Synod against the Augustana Synod, in saying: "The fact that not all people are really condemned, no more sets aside the other truth, that, nevertheless, condemnation has come upon all men, than does the fact that not

all men grasp the righteousness of Christ abrogate or revoke the truth that, nevertheless, the justification of life has come upon all men." In 1872, the same periodical in a report on the Milwaukee Convention emphasizes the fact, that reconciliation with God, righteousness, and the claim on the adoption by God lie in readiness, and are communicated through the Gospel; furthermore, that neither conversion nor any other action on the part of man is necessary towards God's presenting him with eternal life, and taking him into heaven; again, that man has nothing to do but to accept the present salvation. Now the Ohio Synod teaches that God **may** forgive sins, but He did not forgive unto all; God forgives sin not until after man has come to faith. (Lehre und Wehre, 1905, p. 459.

The Iowa Synod chimes in with the Ohio Synod also in this respect. The Kirchenblatt of Dec. 9, 1905, puts it thus: "Christ's work is intended for all men. There is none whose sins he did not take upon Himself. The wrath of God is appeased, so that He **may** for Christ's sake hold back with the penalty, that He **may** dispense grace instead of justice."

Compare 2 Cor. 5 : 19, "God was in Christ, **reconciling** the **world** unto Himself, not **imputing their trespasses** unto them."

Rom. 5 : 18, "By the righteousness of one the free gift **came upon all men unto justification of life.**"

Compare large Catechism, p. III.-88: "Not that He does not forgive sin without or before our prayer, for He has presented us with the Gospel, which is full of forgiveness, **before** we asked for it or ever have thought of it. It is necessary, however, that we know of and accept such forgiveness."

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3. As to **predestination** the Ohio Synod agreed perfectly with the Missouri Synod up to the month of July, 1877, when the Professors Loy and Lehmann objected against the phrase "in view of faith" as applied to election, (Lehre und Wehre, 1910, p. 82.) Oct. 27, 1909, the same Professor Loy, of the Ohio Synod, wrote this:

"Neither Professor Lehmann nor I ever rejected the phase, 'in view of faith' as applied to election."

The third number of the Kirchl-Zeitschrift of 1899 (Iowa Synod) tries in vain to explain the eleventh Article of the Formula of Concord. Since God has predestinated only those that believe in Christ to the very end, that magazine argues, "then the foreknowledge of God, Rom. 8 : 29, cannot be defined without taking faith into consideration * * * Election is particular, since faith is taken into consideration." (Pp. 71 and 76). "Whenever faith, grasps Christ," they say, (p. 75) "it acquires election and justification."

Compare Eph. 1 : 4, "According as he has chosen us in him before the foundation of the world, **that we should** be holy and without blame before him in love." (God has chosen not in view of faith, but **towards faith.)**

At Ft. Wayne, Ind., in 1881, the following **theses** were drawn up to characterize the difference between the Synodical Conference on the one hand, and the Iowa and Ohio Synod on the other hand.

a. We believe, teach, and confess that God has loved the world from eternity, that He has created **no one** to damnation, and that He earnestly wants all people to be saved.

b. We believe, teach, and confess that the Son of God has come into the world for all men, that He has borne the sins of all, and * * * has completely saved all men, none excepted.

c. We believe, teach, and confess that God earnestly calls all people through the means of grace, that is, with the intention that through these they should come to repentance and faith * * * and thus be finally saved, to which end God offers the salvation * * * as purchased by Christ and also the power to grasp that salvation in faith.

d. We believe, teach, and confess that **no man** is lost because of the reason that God should not want to save him * * * and thus neither should have offered him the grace of perseverance nor should have wanted to be-

stow the same; that, on the contrary, all those that are lost, perish through their own fault, that is, through their unbelief, and because they have stubbornly resisted the Word and the grace unto the end. The cause of this scorning of the Word is not God's providence, but man's perverted will which scorns * * * the means and the tool of the Holy Spirit, resisting the Holy Spirit who works through the Word. Matth. 23 : 37.

e. We believe, teach, and confess that only the true believers, which * * * have believed at their end, are objects of predestination.

f. We believe, teach, and confess that the divine decree of election is unchangeable, and that, therefore, everyone that is chosen will be saved.

g. We believe, teach, and confess that it is foolish and dangerous, and leading either to a carnal security or to despair to aim to be certain of one's election or one's final salvation by means of investigating the eternal secret decree of God.

h. We believe, teach, and confess that a faithful Christian **should** seek to be certain in regard to his election from the revealed will of God.

i. We believe, teach, and confess, 1) that election is not merely a foreknowledge of God, as to which men will be saved; 2) nor that election is merely a purpose of God to save, so that on this account the same would include all; 3) that election does not include those that believe for a time only, Luke 8 : 14; 4) that election is not merely a purpose of God to save those that believe unto the end.

k. We believe, teach, and confess that the cause prompting God to elect is alone His grace and the merit of Christ, and not anything good He has foreseen in the elect, not even the faith of the elect. We, therefore, reject and condemn all contrary teachings * * * as blasphemous, terrible, and perverting the Gospel and thus all Christian religion.

l. We believe, teach, and confess that predestination is not merely seeing ahead, or foreknowing, the sal-

vation of the elect, but also a cause of their salvation and of all that pertaining to it.

m. We believe, teach, and confess that God has withheld and concealed, and reserved for His wisdom and knowledge alone, many things regarding the mystery of election, such as nobody can and should investigate, and we, therefore, discredit all attempts to delve into that which is not revealed, and to harmonize with one's reason, that which seems to contradict it.

n. We believe, teach, and confess that it is not only not useless or even dangerous, but necessary and beneficial to publicly declare unto the Christian people the mysterious teaching of election, as far as it is clearly revealed in Holy Writ.

See Grosse, Unterscheidungslehren, pp. 31 and the following.

The Iowa Synod also fondles the following errors:

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1. The doctrines regarding the **Church** and the **Ministry**, concerning the **Antichrist**, the **Millenium**, and the **Sabbath are open questions**, that is, such as admit of various opinions without disturbing church-fellowship.

Compare I. Cor. 1 : 10, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all **speak the same thing**, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (In all doctrines there **must** be unity, in the most important ones as well as in the less important. Ceremonies are not doctrines; accordingly, no unity is necessary in these, however desirable. Compare Augsburg Confession, Art. VII.)

Compare Ps. 119 : 105. See p. 135. Also Formula of Concord, Epitome, 5. "And since such things concern laymen also and their soul's salvation, we confess to the Small and to the Large Catechism of Doctor Luther, as they are part of Luther's writings, because we believe them to be a Bible for laymen, comprehending briefly everything that is dealt with more at length in the Scriptures and that is necessary for a Christian to know if he would be saved." All that is necessary to know towards

salvation is clearly revealed in Holy Writ. Since, therefore, the Scriptures are the only standard, according to which both teachers and doctrines should be proved, the Christians should reject **all** doctrines and avoid **all** teachers that are contradicting the Word of God. It has never entered into the mind of the authors of the Formula of Concord that there might be doctrines which are beyond the sphere of the Scriptures, concerning which the Bible does not make any clear statements.

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2. They have taught and thus far not revoked the teaching of **an abode that is neither defined as heaven nor** as **hell.** In the Kirchl. Zeitschrift, according to L. u. W., 1899, p. 239, they claim that Christ did not preach in hell, since He preached the Gospel, and this not to unbelievers, but to those of weak faith.

See Ch. III., 3. Also the chapter on purgatory.

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3. They have denied, and thus far not revoked their denial, that the pope is **the Antichrist.** According to the Kirchl. Zeitschrift, 1904, p. 23-25 the real Antichrist is to be expected in the future. Papacy did not put away Christian faith, according to the same, 1901, p. 159. **Compare Ch. II., a, XVI.,** especially the Smalcald Articles.) De Potestatu et Primatu Papae.

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4. They tolerate **Chiliasm.** They claim that the Jewish nation as such will be converted, that it will repent of its great wickedness, turn to Christ as its Saviour, and return to the holy country, Rom. 11 : 26. Also that the martyrs shall rise bodily in a first resurrection. Kirchl. Zeitschrift, 1901, pp. 99-101-113.

What does Holy Writ say regarding that millenium? See Rev. 19 and 20. The 19th chapter mentions the victory that the Church of Christ will gain over the world and the Antichrist, with the sword of the Word, vv. 15 and 21.

Rev. 20 : 2. Satan is bound. The prince of this world is judged, John 16 : 11, v. 3, that he should deceive the nations no more. He cannot stop the conversion of the heathens.

Vv. 3 and 4, "Thousand years"—a prophetic number. That these are calendar years should be proven. The Prophecy must not be construed so as to contradict other statements of the Scriptures. **See Ch. VIII., 2.**

V. 4. "The souls shall reign." Only souls are spoken of here, the souls of them that were beheaded. These will reign with Christ. Christ actually reigns now over His enemies until judgment day, Ps. 110. Where, the phophecy does not say. Chiliasts add, on earth. No doubt in heaven, since St. John speaks about souls. How shall they reign? Nothing is said about a **visible** reign.

V. 5. "The first resurrection." A spiritual resurrection, a bringing to spiritual life. Compare John 5 : 25, "The hour is coming, **and now is**, when the dead shall hear the voice of the Son of God." St. John is quite conversant with the sermons of Christ on this spiritual resurrection. "This is **the** first resurrection." The word "the" is emphasized. Matth. 27 : 52 is no parallel here; the descriptions do not coincide.

"The rest of the dead lived not again." They remained in spiritual death. Compare vv. 12-14, which speak of the resurrection of the bodies of **all the dead.**

v. 6, "Blessed and holy is he that hath part in the first resurrection." On such the second death hath no power. He will live, though he die, John 5 : 25-26. They shall be priests of God and of Christ, compare Rev. 1 : 6.

As to the **converting of Israel**, Rom. 11 : 26, compare vv. 24 and 25. Rom. 11 : 26, "All Israel shall be saved." v. 24-25. "If thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Read of the fulfillment, Rom. 11 : 17-18, "Thou being a wild olive tree, wert graffed in among them."

Is there any possibility of a **union?** The Lord only knows. We sincerely deplore the fact that the Lutheran Churches cannot now show a united front and according-

ly cannot practice church-fellowship nor open communion, **nor even unite in prayer** with dissenters. But in denying this to others the Synodical Conference is prompted by none other than **Scriptural reasons.** We judge that which is apparent, not the heart of man. We do not say others are no Christians, **nor do we identify the Iowa and Ohio Synods as sects among other sects.** Still we cannot regard the leaders among those Churches as weak brethren of the faith. They have been told the Scriptural doctrine, especially of conversion and predestination, and these they have fought to this very day, and have called the champions of Scriptural teaching sectarians, wolves, and apostles of Satan. And the doctrines mentioned are by no means unessential points of doctrine. If the teaching of the Ohio and Iowa Synods would rule supreme, **that would be a calamity** for the Lutheran Church, **and it would be treachery** against the divine truth on our part to say nothing against these their heresies. We must **avoid all ambiguous words as well as all ambiguous actions,** in wishing to remain loyal to the divine truth. And the **truth** of the Gospel is the most precious boon, **not church-fellowship. Compare Ch. IV. 1 and 2.** We are told to avoid false teachers, Rom. 16 : 17, how then could we join in prayer with them? They are denying Christ, Matth. 10 : 33, and are not continuing in His Word, John 8 : 31, why should we bid them God's speed, and **thus be partakers of their evil deeds?** (II. John 11.) Besides, since these Synods disagree, they cannot but have **different thoughts, different desires, different ideals;** to unite in prayer under these circumstances would be downright hypocrisy.

Compare Formula of Concord, Art. X., 10, "We," etc.

It is our fervent prayer to be united also with the Ohio and Iowa Synods. But to enter into a union upon a broad basis, that is, **when doctrinal differences are ignored,** we dare not, we cannot, we will not do that. Then let us continue to fight for the issues, the glory of the Lord in our salvation, the undiminished comfort for those that labor and are heavy laden, the justification **by faith alone.** Let us not be carried about with divers and strange doctrines. "For it is a good thing that the heart be established with grace." Hebr. 13 : 9.

"We believe, teach, and confess that the whole church and individual Christians are charged whenever the avowal of the truth is required, (since the enemies of the word of God are intent upon suppressing the teaching of the Gospel) to profess the doctrine according to the Word of God publicly, not only with words, but also by their actions. And we wish to be understood at the same time even in non-essentials nothing must be conceded nor permitted to adversaries, if they by force or by cunning would tear down the true divine worship or establish idolatry."

And as the cause and glory, Lord,
Are Thine, not ours, do Thou afford
Us help and strength and constancy;
With all our heart we trust in Thee.

CORRECTIONS.

Page 4, line 7, "...and bid him..." should read "...and bade him."

Page 17, line 26, "...then baptize..." should read "...than baptize..."

Page 33, line 31, "(Theology Quarterly...) should read "(Theological Quarterly...)."

Page 24, line 6, "...their Savious," should read "...their Saviour."

Few other typographical and punctuation errors can be easily corrected by the reader.

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Tables to write on in Religion Exam

1. Indifferentism.
2. The Rise of the Papacy.
3. [illegible] Pope the Antichrist.
4. The Heresies of the Catholic Church.
5. Why is the Catholic Church the Scarlet Woman mentioned in the Bible?
6. [illegible] of the Catholic Church, [illegible] of Persecutions.
7. Has the Catholic Church Changed?
   a. In Principle.
   b. In Practice.
8. The Catholic Church and State.
9. Auricular Confession.
10. Calvin the first Protestant Pope.
11. "You Have a Different Spirit."

[illegible] Christianity and
[illegible]
[illegible] in I
[illegible] that of the Lutherans.
[illegible] we are the only
[illegible]
[illegible] Church.
[illegible] Tista.

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Topics to write on in Religion Essay

1. Indifferentism.
2. The Rise of the Papacy.
3. [illegible] the Pope the antichrist.
4. The Stenosis of the Catholic Church.
5. Why is the Catholic Church the Starlot mentioned in the Bible?
6. [illegible] of the Catholic Church.
   a. Method of Persecutions.
7. Has the Catholic Church Changed?
   a. On Principle.
   b. On Practice.
8. The Catholic Church and State.
9. Auricular Confessions.
10. Calvin the First Protestant Pope.
11. "You Have a Different Spirit."

[illegible] and [illegible]

[illegible] in the [illegible] that of the Lutherans. [illegible] We are the only [illegible] Church.

[illegible] Baptists.

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Topics to write on in Religion Essay

1. Indifferentism.
2. The Rise of the Papacy.
3. The Pope the Antichrist.
4. The Absurdities of the Catholic Church.
5. Why is the Catholic Church the Harlot mentioned in the Bible?
6. [illegible] of the Catholic Church, [illegible] of Persecutions.
7. Has the Catholic Church Changed?
   a. In Principle.
   b. In Practice.
8. The Catholic Church and State.
9. Auricular Confessions.
10. Calvin the First Protestant Pope.
11. "You Have a Different Spirit."

[illegible] and [illegible]

[illegible] in t[illegible]

[illegible] that of the Lutherans.

[illegible] We are the only [illegible]

[illegible] Church.

[illegible] Tists.

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[illegible] [illegible] [illegible] [illegible] [illegible]

1. Indifferentism.
2. The Rise of the Papacy.
3. [illegible] [illegible] [illegible]
4. The [illegible] of the Catholic Church.
5. Why is the [illegible] Church the Scarlet Woman [illegible] in the Bible?
6. [illegible] [illegible] [illegible] Church, [illegible] of Persecutions.
7. Has the [illegible] Church Changed?
   a. In Principle.
   b. In Practice.
8. The [illegible] Church and State.
9. American [illegible] [illegible]
10. [illegible] [illegible] Protestant Pope.
11. [illegible] [illegible] Spirit.
[illegible] [illegible] and.
[illegible]
[illegible] [illegible] in It.
[illegible] that [illegible] the Lutherans.
[illegible] are the only
[illegible] Church.
[illegible] [illegible]

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